The Pastor

JUNE, 1956

Why Bring Refugees to America?

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The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

JUNE, 19

• VOLUME

• NUMBER

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THE COVER: Young Milun Dragutinovic, Jr., born in Yugoslavia in 1953, arrived in the United States this year with his parents and two sisters. The refugee family was sponsored by Woodbury Methodist Church, St. Paul, Minn. Attached to the boy's coat are tags of Intergovernmental Committee on European Migration and Church World Service. Photo by Doris Darnell, public relations director of Methodist Committee for Overseas Relief, New York, N. Y.

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THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, Ten The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail Ma Nashville, Tenn.

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Your Right to Say It

ERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

Pleasure

: I have just received the April THE PASTOR, which I receive reg- since I am not a Methodist, I do it from a sense of duty, but for ion, satisfaction and sheer pleasure. ngs particularly impress me: the f the articles you carry and the f Methodists for constructive anal- l criticism made evident in the and in the "Your Right to Say It"

congratulate you for doing a fine job, and congratulate The Meth- urch for producing such a journal.

SIDNEY E. MEAD
ederated Theological Faculty
Iniversity of Chicago

ed Article

: I enjoyed reading the article A Church With Eight Choirs" [Apr., by Walter M. Albritton, Jr. I feel active choir program is the back- the youth program and a tremen- lp in the worship service. However, rch doesn't need to have 3,000 or embers to have a good choir pro- 'e have a membership of 750 mem- l we have six active groups. . . . ave found that the children love to l they each average about one Sun- onth singing in the worship service e of the adult groups. . . .

WILLIAM C. JONES
Methodist Church
ury, Ill.

hers See Us

: Perhaps many of our pastors who imeographed letters about them- nstead of Christmas cards will be perturbed over Emory Stevens recent contribution to journalistic r ("Monday Morning," Apr., p. 18). cheers for Emory's jocularity in allowing pastors to see ourselves s see us.

Where is East Cupcake? Frosting, ausetts?

RAY E. BIGGERS
Protestant Church
ra, Wis.

g the Stutterer

a: I have just finished reading Dr. en's excellent article on "Counsel- Stutterer" [Apr., p. 22]. I reread it if I had missed one of the most e techniques which he failed to n.

a well-known fact that one of the of stuttering is that of trying to right-handed child out of a left- one. The first thing I do when a or teacher brings a stutterer to me is to find out if he should be left-handed. I do this by testing the eyes. A child born left-handed will aim with his left eye no matter how little he uses his left hand. A simple test is to punch a small hole in a piece of paper and look at the child through this peephole and ask him to point at it. The eye in line with the tip of this pointing finger is his aiming eye. If it is the left eye, he should be left-handed.

A case in point is that of a twelve-year-old girl who suddenly started to stutter so that it became difficult for her to recite in class. Of course the emotional stress of adolescence and lack of proper instruction and preparation for this period of her life was the precipitating cause, but a check of her eyes showed that the remote cause was the fact that she should be left-handed. This left-handedness had been so successfully overcome that she seemed to be decidedly right-handed.

Fortunately she had some musical ability so I advised her to take up the violin which must be fingered with the left hand. I also advised her to learn to do as much as possible with her left hand. In six months she was able to recite without difficulty except when under some emotional tension. At the end of the year she was completely cured.

WM. ESLER SLOCUM
Methodist Church
Wayland, N. Y.

No Interview, No Baptism

EDITOR: James H. Bailey is a man after my own heart! In his "Inventory for Infant Baptism" [Mar., p. 22], he has written what I have often verbally expressed, though not in writing.

It has been my own practice as a minister to insist upon the privilege of an interview with the parents of small children who were to be baptized, prior to the baptism. In honesty I must admit that a great many parents whose children I have baptized in the past twelve years did not follow through with a response to the claims of the church for their loyalty and support. . . .

On the other hand, many parents have expressed appreciation for an opportunity to understand what their vows meant and to ask questions concerning the rite. Whether it is an infant, a youth, or an adult to be baptized, in every case I make it my rule to insist upon a prior interview, or there is no baptism by this pastor. . . .

The sheer ignorance, superstition, and misconceptions regarding Christian Baptism that the Protestant churches have allowed to get abroad by careless or indifferent attitudes of the clergy will continue to perpetuate themselves in each new generation unless the clergy present a united corrective to this problem. More power to you, Brother Bailey!

Another aspect of this subject that needs a wider thinking is financial. Ministers of my acquaintance freely accept gifts from grateful parents whose children they baptize. We Methodists accept Baptism as one of the two Christian sacraments. Why the differentiation between Baptism and the Lord's Supper? Would a minister accept a gratuity for administering the elements of the Lord's Supper?

LESTER E. LODER
Methodist Church
Islip, N. Y.

A Protest

EDITOR: With all due respect to your tower off at Nashville, I want to enter a protest against your new monthlies. To replace the *Christian Advocate*, a weekly, with a monthly might be advisable—I doubt it. But to replace THE PASTOR seems to me out of the question, that is if your news [Apr., p. 15] is correct. To replace THE PASTOR with a magazine for leading laymen and pastors is going to lower its stimulating effect, although it may well raise the subscription rate.

After all, we are 25,000 or so Methodist preachers—why not have a church publication only for us? I fear to make it readable for laymen you will "cut" down on theological articles and things that apply only to a professional—the minister. The books you review will probably have a wider circulation but a lessening of specific value for the minister.

No, I don't believe we ministers talk in an atmosphere of rare gases but we are professional, as far as our vocation goes, and therefore some things will be of interest to us that won't be of interest to the average layman.

Second, I also fear that with reading aimed at laity THE PASTOR will become another promotional writing of the church. Heaven forbid! Of course, I'm prejudiced —THE PASTOR is the only periodical out of eleven I read cover to cover. And it's well worth it! THE PASTOR seems to be designed for the Methodist pastor—let's keep it that way . . . it does a good a job and fills a real need. . . .

JAMES K. BROWN
Chatham-Lafayette Charge
Medina, Ohio

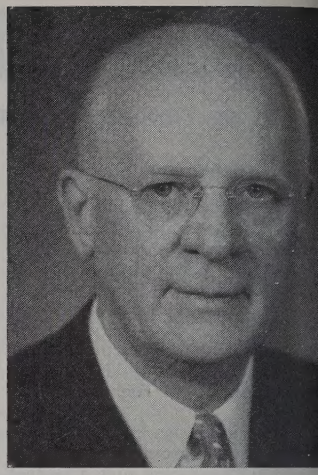
Approves Supplies

EDITOR: Being an "approved supply," I am always interested in the various debates which take place in the articles and also in the letters appearing under "Your Right to Say It." The term "accepted supply" was recently changed to that of "approved supply" but most of us in this category often wonder by whom we have been either accepted or approved.

Many conference members are very gracious toward us, and others are downright hostile. These latter ones are heard to say when something goes wrong with an "approved supply," "What else could you expect, he was only an approved supply." We who are limited by the "approval of men" and by educational limitations appreciate very much the encouragement and help received by the majority of the conference members.

(*Continued on page 48*)

The Need for a New Look At Ministerial Education



This Methodist leader calls upon the church to redefine the roles of the seminary and the annual conference in training men for the ministry.

By EDWIN E. VOIGT

WHAT CONSTITUTES an effective ministry for the Church? Every generation has wrestled anew with this problem. When a solution is found, the social scene changes and the search must start all over again. It is before us now, especially in the free churches.

There are two major aspects to the question: (1) What gifts and graces are desirable in a minister? (2) How can the best be acquired?

The authoritarian churches have no great difficulty with these questions. They know exactly what they want of the ministry or the priesthood. They deliberately set out to get these qualifications, and no great variant is tolerated. A definite order of service, the Mass or Book of Prayer, has been established. Chancel architecture is standard. A course of study has been devised which will teach a young man the meaning and methods of worship.

Their educational program is well defined and every church school knows where it is going. The young minister can be shown exactly how to relate himself to the program. The clergyman's relationship to his flock and to the community is likewise carefully stated, and he can be prepared for it.

Ministerial training in such a church follows a carefully considered pattern. They have an articulate and official theology as well as professors who present it persuasively.

All this is not true in the free church tradition in which The Methodist Church stands. Our General Conference has persistently refused, wisely most of us think, to commit the church to a single canon of belief or order. Accordingly, when someone asks what is desired of a minister, a veritable babel of voices responds.

A minister is expected, among other things, to be a man who will truly preach the Word and duly administer the sacraments; be wise enough to know when to preach the social gospel and when not to; counsel the neurotic wrecks of the twentieth century; call incessantly from house to house; be a financier, a Rotarian. Further, he is expected to be a saint whom ladies can make over. And someone is expected to produce him!

Marks of the Calling

In the past, to paraphrase the Book of Judges, there was no co-ordinating council in Israel, and each conference did what was right in its own eyes. Disciplinary requirements for the ministry were stated in very general terms, and each conference implemented them in its own way. In the *Minutes of Several Conversations . . . at a Conference . . . in the Year 1784, Composing a* FORM *of* DISCIPLINE. . . . [First Edition of the Discipline], question 68 asks:

"How shall we try those who think they are moved by the Holy Ghost to preach?

"A. Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they Holy in all manner of Conversation? 2. Have they the *Gifts* (as well as *Grace*) for the Work? Have they (in some tolerable Degree) a clear, sound Understanding? Have they a right Judgment in the Things of God? Have they a just Conception of Salvation by Faith? And has God given them any Degree of Utterance? Do they justly, readily, clearly? 3. Hav *Fruit?* Are any truly convinced and converted to God by their P ing?

"As long as these three Marks in any one, we believe he is ca God to preach. These we rece sufficient Proof, that he is *moved to by the Holy Ghost.*"

This statement, with slight ch stood in the Discipline until aft Civil War. In the meantime a co reading, which we know as the ference Courses of Study, was lished, but the individual confe had the widest latitude in supe these so-called "studies" and amining the men on their profi

After the turn of the century came apparent that a more u practice was desirable. Since th General Conference has experi with further legislation. In br have arrived at this point: The of Ministerial Training and Qu tions sees to it that the candidate studies a set of books by corre ence or graduates from theologica inary.

Then it requires a health cert tries to determine how embar the candidate's debts are, make that he will not use tobacco, and him over to the bishop who as disciplinary questions. And beho church has another man of God, ish administrator, a pastor, a p and a priest. If, somehow, he come up to our high expectatio news goes on the grapevine th books in the course of study ne vising, or that the seminary n drastic overhauling.

The critical question in min training is this: What part of the ess should the seminary take, an

---

EDWIN E. VOIGT *is bishop of the Dakotas Area of The Methodist Church, Aberdeen, S. D. This article is adapted from an address given last fall at the inauguration of Dwight E. Loder as president of Garrett Biblical Institute.*

any) should the annual confer-
ce?
endency is to make the annual
nce Board of Ministerial Train-
Qualifications a kind of book-
The corollary is that the semi-
ust carry the load of rendering
d more training services (even
Conference adds require-

esult is obvious. The seminary
ed to multiply its offerings and
a diluted curriculum, or else
gthening of the seminary train-
iod.
current demand is for at least
ew preachers a year, yet the
ies are producing only two-
of this number (832 Methodist
re graduated from all accredited
ies in 1954 with the B.D. degree
quivalent). It is doubtful, then,
church can afford a lengthened
period.
aps some of the qualities the
expects of her ministers can be
d elsewhere than in the semi-
or example, an in-service train-
gram on the annual conference

are some things that cannot be
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emphasize evangelism and
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create world outlook and social
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would lend itself to a program
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the practical aspects of the
an more effectively train him in
urch than could some distant
y professor.
a program of in-service train-
ld free the seminary of the great
of subjects that are tending to
its curriculum, and set it free
to work at its main function, which, as Merrimon Cuninggim remarked, is to teach how to communicate the Gospel.

Such ability presupposes a liberal education, upon which theological education should build at least these insights: an understanding of religious and theological concepts, an adequate and critical knowledge of the Christian message and heritage, an appreciation of what part of our heritage to be proud of and cling to, an understanding of the nature of man and his society and of his relationship to the world of ideas and of technology in which we live, a facility with the sources that deal with these matters.

Knowing the Sources

If the seminaries are expected to do everything these basic concerns will inevitably be watered down. The one that has suffered most, and should suffer least, is facility to handle the sources.

Whenever there has been a new burst of vitality in the Church, the man responsible was technically competent to go back to the sources. When God spoke to Augustine, Aquinas, Luther, Wesley, or Barth, his Word did not come through secondary sources or commentaries, but through a fresh examination of the originals.

In the buried riches of the half-known or partially neglected wellsprings, God once again spoke to his Church. Then it becomes a demonic tendency to let this new gospel replace the original Gospel itself.

The Church, in order to protect herself against this possibility, must be very zealous to have an unending stream of ministers competent with the sources. And the more the better.

In these days we hear that the Christian essentials are contained in the *kerygma*, or the apostolic proclamation. But what is this *kerygma*? It will be a sad day for the church when her ministry becomes dependent upon what "Doctor Somebody" says it is, and is unable to check either his sources or his methods.

The Methodist Church needs to redefine the functions of ministerial preparation. Let us inquire:

(1) How much can one agency effectively do in a given span of time?

(2) What danger is there that the basic training of mind and spirit is getting too thin?

(3) Should there be a sharper differentiation between education and training?

(4) Who can do each best? In other words, should we ask the seminaries to *educate*, and an annual conference agency to *train*?

The Belfry Bat

Dear Cousin Cave Bat,

I heard the Bishop telling a joke that he had picked up from Bob Northup, the new Southridge missionary to Japan. It seems that three dogs met on a street corner. Two were genuine thoroughbred French poodles, the other a Heinz 57 variety type. The first French poodle said haughtily, "My name is Mimi, spelled M-I-M-I." The second little snob wagged smugly and said, "My name is Fifi, spelled F-I-F-I."

The third dog, of uncertain ancestry, realizing that he had to do something quickly to save the honor of his heredity, finally hit upon a real snappy comeback. He said with great dignity, "My name is Fido, spelled P-H-I-D-O-U-X."

This little story, according to the Bishop, is a commentary on life. There are lots of people who count their heredity as exceedingly important. There are still others who, lacking blue blood, put on the "dog" and try to manufacture an imposing heredity. None of this impresses the good Lord. What He wants to know is what you are now—not where you came from!

I remain your Cousin Bat, spelled B-A-T!

Belfry Bat

The Growing Number Of Methodist Associate Pastors

A recent study answers important questions about the duties, qualifications, and problems of the associate pastorate in The Methodist Church.

By ROBERT O. SMITH

ASSOCIATE PASTOR is the most popular title for professional workers in Methodist churches. A study of the pastoral appointments in the 1954 *General Minutes of the Annual Conferences* and the 1955 list of pastoral appointments, showed the following official listing of appointments of church staff people:

Associate pastors	452
Assistant pastors	139
People with other official titles	68
Total of associates listed	659

People with the other official titles included ministers of youth, directors of Christian education, ministers to students, parish workers and visitors, ministers of membership, ministers of evangelism, business managers, administrative assistants, music directors, etc.

In the smaller churches with only one other pastor besides the pastor in charge, the associate usually performed a variety of duties. In such cases the titles, associate and assistant pastor, probably were as good titles as could be found. In larger churches where greater specialization tends to take place among staff members, their titles generally indicated the main duty of the associate pastor.

Most associate pastors listed in the 1954 and 1955 pastoral appointments were full-time employed ordained members of annual conferences of The Methodist Church. Less than a third of the associates were supply pastors, retired pastors, students, or unordained people. . . .

ROBERT O. SMITH *is pastor of Brice and Pickerington Methodist churches, Pickerington, Ohio. This article is taken from an independent study published as a booklet early this year. Copies are available from the author at $1.00 each.*

Qualifications

What type of person should go into the associate pastorate? A number of men in the sample who had been in the associate pastorate for more than five years answered this question. These men outlined the personal and professional qualifications for the work which they felt were important. In actual practice, the main consideration would be the special abilities of a man. If a man is a specialist, the associate pastorate rather than the general may be a better lifework.

What type of person should go into the associate pastorate in The Methodist Church as a lifework?

1. A person with special interests and abilities needed in the associate pastorate.
2. A person with a college and theological seminary training plus additional training in certain special fields the associate pastor is expected to concentrate on in his ministry.
3. A person who could become a good administrator.
4. A person who could accept the limitations of the associate pastorate.
5. A person able to accept another pastor as the one in authority in the church.
6. A person able to give unquestioned loyalty to the church and pastor in charge at all times.
7. A person with a strong love of service of Christ, the church, and community.
8. A person who is able and willing to work closely with other professional staff people in the work of the church.
9. A person who is willing to accept extra duties that may be necessary for him to do from time to time for the church and other staff members.
10. A person with both special and general all-around ability in the pastorate.
11. A person with good health and the energy and imagination to give promotion to whatever areas of are assigned to him.

How much consideration sho given to age and experience for ate pastors? Pastors in charge great variety of answers to this tion. Some pastors in charge sai would pick an associate entirely basis of ability rather than on b age and experience factors. The group answering this question inc that special ability of the associat experience, personality factors other things would all enter int selection.

There appear to be some tend among churches selecting as pastors today in the Methodist First, most large churches like t minister who has had college an inary training. Second, many younger men for youth and Ch education work. Older men are preferred for pastoral duties of administration of the church, p ing, and general pastoral work.

There seems to be a tenden men nearing the retirement age invited into associate pastorates a ness managers, parish visitors, a duties of special interest to them

Increasing Demand

Do Methodist churches need m sociate pastors today? The rapid of many of our city church me ships and larger parish plans in areas are increasing the demand sociate pastors.

A sample study of the 1950 an *General Minutes of the Annual C ences of The Methodist Church* s a growth in associate pastorates. survey of five annual conferen new associate pastorates were li the 1954 minutes not found in Among the pastors in charge re to questionnaires, a number of expressed a need for additiona persons in the future. . . .

Sample studies show that the a ate pastorate in the past has ten be a short-term pastorate for mos In contrast, the pastors in cha large churches have tended to s most cases for long pastorates.

In one sample study of men annual Methodist conference, the age length of time senior pasto been in this appointment was six In sharp contrast, their associate averaged about two and a half y their appointments in the churc the senior pastors.

Popular in Rural Areas

The associate pastorate is bec more popular in the rural minis

nodist Church. In recent years, rish and group ministry plans areas have increased. In these rish plans, general supervision arish rests in the hands of a n charge. Other workers are to the ministry who have spe- ities and interests to help in ministry of the parish.

group ministry plans, inde- charges try to share the re- they have in common. They ve training conferences for workers in common or other s together.

ype of group or larger parish in the rural area has many ad- s. It may become more common e years. Unlike most associate in city churches, usually the ssociate has his own charge or to administer. This gives him pendence and freedom not al- und in the city church. . . .

roblems

of the bishops told of the prob- eated by associate pastorates. f the Methodist bishops wrote: of the chief difficulties . . . is the nevitable fear of the chief pas- n he sees people in his parish to love his associate pastor as better than they do him, for e of the people is treasure in for the minister . . . it is over- ly if the first pastor can learn nly tolerate but welcome this, that there is room in the hearts eople for love of more than one and that his security lies ly in the best service spiritual- e people in his church. . . ."

requent changes [of associate were a concern of another who wrote:

matter of associate pastors has e of the most difficult problems ich I have had to deal in my s a bishop. The turnover has nstant, creating a problem for tor, the associate, the church, conference. My experience has at few young men enter an as- pastorate with the idea of re- long in it. Perhaps they should should as soon as possible take n of their own and find the de- nt in preaching and administra- a regular pastorate makes pos- Yet large churches need staff s. My own feeling is that it is or them from many viewpoints older men as associate pastors, can find the proper man."

salary adjustments necessary ssociates moved to churches of vn was a concern of one of the who wrote:

"In the —— area, we have tried to work this out by suggesting that churches keep the remuneration granted an assistant pastor, or an associate pastor, at a reasonable level so that when his term of service ends there he will be able to move into a church of approximately the salary, as far as grade is concerned, he is receiving as an associate pastor. One of the difficulties is that a man who might be a first-rate associate pastor and receive a salary of four, five, or six thousand dollars a year could not hold a church of that grade. Often an associate pastor of extraordinary value is not a strong preacher. . . ."

One bishop wanted churches to provide associate pastors with preaching opportunities and wrote:

"He [associate pastor] should have preaching opportunities in order to develop his pulpit ability. If this is not possible in the church of which he is an associate pastor, arrangements should be made to release him to do some preaching on Sundays in neighboring churches, especially the churches that do not have services every Sunday."

A number of associate pastors in the study said that the pastor in charge had a lot to do with making their work either easy or difficult. One man wrote:

"The associate pastorate is as good as the pastor in charge makes it. I am fortunate to have a considerate coworker who considers me a pastor of the church with similar rights given to a man alone. He has sold the people on the idea of two men—a job too big for me. This is important."

One associate pastor told of the fellowship between staff members and their families. He wrote:

"One thing that we [associate and pastor in charge] feel is important to our relationship is that we are working as a team and not in competition with each other. There have been a number of fellowship activities for the entire staff and their families."

Another associate pastor wrote, "One of the difficulties most associate ministers face in their work is establishing themselves as ministers in the eyes of the congregation. It seems that an idea which might help this is that the associate minister be responsible to some committee rather than the senior minister. We have done that here and have had some success with it."

Salary Difficulty

One associate pastor with nearly twenty years' experience in the associate relationship wrote:

"Where two pastors have about the same longevity and age, their salaries should be more nearly alike."

This comment suggests the danger in employing associates of similar age, experience, and ability to pastors in charge at much smaller salaries than the pastors in charge.

More than one associate pastor in the study found it hard to adjust himself to the great difference in salary . . . where [the] difference did not seem to be based entirely on differences in ability, age, and experience. . . .

One associate pastor with a high salary wrote:

"One of the greatest needs concerns the appointment [of associate pastors]. In this area, associate ministers are appointed by the bishop in theory, but are actually hired by the church. When the associate has served his term and is ready to go back into the regular pastorate, he is told that he has gotten himself 'out on a limb' by accepting the position of associate and therefore must take whatever is offered to him—regardless of the salary difference. I feel that some adjustment must be made here or the larger churches will find it increasingly difficult to find capable men who are willing to accept the responsibility of associate minister. . . ."

It helps staff members, church members, pastor in charge, as well as associate pastors to have the duties of staff members clearly stated in written form.

One way to do this is by an organizational chart showing all the groups in the church. Beside the name of each group can be listed the pastor or staff person assigned to work with the group, board, commission, committee, or activity. This chart can be printed or mimeographed for everyone to see. . . .

Why I Am an Assistant Pastor

"So great is the opportunity for service as assistant pastors that the economy of our church is demanding that young men regard this job as a specialty, not an internship."

By RUSSELL BOW

MANY YOUNG ministers are overlooking the opportunity to serve as assistant pastors in large city churches. Some of them do serve for a while as assistants, but they seem to feel that it is a kind of "internship" to prepare them for future service. By the time they have learned how to be an effective assistant, they are ready to move into their own churches.

A young man who had served for several years in the regular pastorate answered the call to a large city church as assistant pastor. Two men who knew him only slightly were discussing his decision.

"Why did he do it?" asked one.

"The only reason I can think of is that he didn't have the ability to run his own church," said the other.

This young man did have the ability to run his own church. He became an assistant pastor of a large church because he saw in this specialized field a larger opportunity for service.

Instead of thinking of the assistant pastorate as an "internship," we need to think of it as a "specialty." The need for some ministers to "specialize" in pulpit work is, of course, recognized. The great pulpits of Methodism are demanding men who know how to preach. One of the reasons we have such a shortage of pulpit "giants" is that our churches are putting so many demands upon their pastors that they do not have time to specialize in preaching.

The only answer to this problem is for churches to hire assistant pastors to do much of the visiting, counseling, church management, and educational work. Fortunately, many churches are realizing this; every year more positions as assistant pastors are being offered to young seminary graduates. So great is the opportunity for service as assistant pastors that the economy of our church is demanding that young men regard this job as a specialty, not an internship.

What are some of the opportunities for the assistant pastor? I served three summers while in seminary and am now in my fourth year since graduation as an assistant.

Flexible Work

One of the things I like most about being an assistant is that the work is so flexible. It is not limited to any particular phase of the ministry. You can be an assistant and specialize in almost any phase of the work that suits your interests and qualifications.

I am slightly irked when one of my friends says, "When you are going into the pastorate?"

I reply, "Brother, I am already in the pastorate!"

I have performed more weddings, conducted more funerals, made more hospital calls, done more counseling, and led more people into the fellowship of the church than any of my friends who graduated with me and went into the regular pastorate.

I have not preached as many sermons, but when I have preached it has been from one of the most influential pulpits of Methodism.

Most pastors of large churches are away a great deal and are glad to have an assistant who can carry on in their absence. The first year I was at Settle Memorial, our pastor went to the Holy Land and left me in charge for two months just before Easter. For the past two years I have handled the Sunday night program.

Many churches have a director of Christian education in addition to the assistant pastor. Our church had been talking about hiring a directo since my interests ran in that dir I began gradually to assume res bility for the educational progra year I became a certified dire Christian education.

Another question a young man his life's work is entitled to "What about the financial re ations?"

This is not the primary conc the young man entering the mi but it is a legitimate question young man with a family. Accor the 1956 edition of *Methodist S Projects* (Interboard Committ Christian Vocations, 10 cents), t ary for directors of Christian edu in local churches ranges from to $7,200. The average is b $3,500 and $4,500.

Most directors are women a top positions are usually open to young man prepared for the m who goes into the field combini work of assistant pastor and dire Christian education can expect rewarded financially in proport his service to the church. U progressive city churches are q recognize one's service.

Perhaps my own experience serve as an example. Upon grad from seminary I came to my prese sition at a salary which was abo more than other seminary gra were receiving in regular appoint In four years my salary has been to nearly $5,000. This includes the finest parsonages in the distr

Our church has about 1,800 me There are hundreds of church Methodism that will stand behin assistant pastor if they can find who will do the work that needs done.

Promising Future

A third question a man consi the assistant pastorate is entitled is, "What about the future?" T the question that has concerned m year as I decide whether to s this work. My district superint warned me when he made my fi pointment to this church, "Don too long as an assistant." Many people have given me that san vice.

There are certain risks involv would be easy to become a deta and neglect one's reading and sp development. When I check wi friends in the regular pastorate, ever, I seem to be doing as much ing as any of them.

This danger is not limited to t sistant pastorate. Every minister fight for his study time. An as

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RUSSELL BOW *is assistant pastor of Settle Memorial Methodist Church in Owensboro, Ky.*

an grow mentally and spiritual-
t as any other minister if he is
ned to do so.
reatest risk facing the assistant
inges on whether or not his is
r appointment.
Methodist system of appoint-
based largely upon the princi-
even exchange. If a church
an assistant pastor who is a
of the conference, it should be
noral obligation to accept an-
ember of the conference in ex-
when the assistant pastor de-
accept another appointment in
ference.
uture of the assistant pastor is
jeopardy because some pas-
ations committees are not aware
obligation. If they replace the
t pastor with a director of
n education who is not a mem-
he conference, or with a layman,
leave the former assistant
d. Even when they lower the
ehind him and seek a younger
t out of seminary, they make it
for the cabinet to make the ap-
nt of the departing assistant.
difficulty is, of course, that the
of assistant pastor is a special-
b that not every conference
could fill successfully, but most
and district superintendents
consider this in co-operating
e pastoral relations committee
pastor in charge.

s Appointment System

rches would be willing to abide
Methodist system of appoint-
n relation to their assistant pas-
they do for the pastor in charge,
e of assistant pastor would be
in the eyes of the conference.
rch would profit by being able
ct better men as assistant pas-

with these problems, the assist-
or's future is not dark. The man
n do the job will always have
ten the assistant pastor is in a
prominence in the conference,
e succeeds everyone will know
e same token, if he fails every-
ws it too! If he succeeds and
t, an opening will occur in the
nce.
opening comes for him to move
regular pastorate, he can stay
time where he is if he does a
b. The chances are that the
e stays, the better job he will
the more he will be rewarded
work.
does want to move, there will
ty of churches looking for the
o can do the work he is pre-
do.

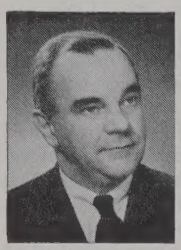
Monday Morning

by emory stevens bucke

Why Churches Should Support Their Colleges

BY THE TIME you read this I hope that General Conference will have given an enthusiastic green light to a major program of support for the church-related colleges.

For the past eighteen months I have been spending about half of my life visiting faculty members in these schools throughout the country. And at the drop of a hat I could give an hour and a half lecture on the reasons why I believe churches should support their colleges.



BUCKE

In the first place, the church-related college is the place where we will have a continuing academic freedom. Since Methodism is not a confessional church, this freedom is even more evident in our church-related schools. We have faculty members representing a variety of denominations and the atmosphere is one of mutual respect.

If we ever got to the point of insisting that only Methodists could teach in our colleges, we would destroy that freedom. This cross-fertilization of ideas and ideologies is essential to academic freedom. Our faculty members cannot hide behind any denominational immunity—they must prove themselves by intellectual honesty.

They must objectively consider the *whole* truth and not just that part of it which conforms to a denomination's tradition. This means that there is self-examination and appraisal; it means that, as Einstein once put it, you challenge some axioms.

Fear of ecclesiastical or political interference is delightfully absent on most of our college campuses. There is a diligent vigilance to maintain the atmosphere of truth which sets men free!

Assuming this freedom, there are some very important characteristics which grow well in that atmosphere.

Take, for example, the plan which the Methodist Board of Education sponsors for "Certificates in Churchmanship." This will pay some wonderful dividends in future lay leadership in our churches—*if the local church follows through with its part of the plan.*

A Methodist college student can earn his churchmanship certificate by taking certain courses and by participating in certain religious activities. He learns something about the organization of The Methodist Church, the work of its general boards and agencies, and the work of the local church.

The plan is designed specifically for students who plan to serve as lay workers in the church. In addition to what might be called "functional" courses, the student is required by most of the colleges to take courses on the Bible and Christian doctrine so that he can experience the disciplined study of religion.

This sort of thing cannot be done in state-owned schools and, what is more, most of us would violently object to having such study programs directed by state-owned institutions. True, through the Wesley Foundations, some such work can be done by students in state-owned colleges. But how much better it is to have the total atmosphere of a youngster's college life related to the freedom of a church-related institution!

If I thought that what I have been saying could be interpreted as a bid for sectarianism, I would bite my tongue. It is not sectarian but *Christian* education that we want. It is not accomplished by opening the chemistry class with prayer, or by avoiding the critics of religion in a philosophy class; but rather, by seeing to it that the search for knowledge may lead to truth in an atmosphere that is free and stimulating.

Under Obligation

The third aspect of our responsibility for this is obvious. It is the natural thing for Methodists to do. Even our most rugged, tobacco-chewing circuit riders in the pioneer days saw to it that the people were educated. It has been estimated that the Methodists established 5,000 schools in those early days. It is fortunate that many of them did not survive, but they started a movement that no Protestant church has been able to surpass.

The pioneers saw that this nation must be built on strong spiritual and intellectual foundations. It seems crystal clear to me that if we are to guarantee our future growth—to say nothing of our freedom—we are under an obligation to keep our colleges free and growing to fulfil their Christian ministry.

Battle of the Dead Sea Scrolls

Debate hinges on the questions of whether there is evidence in the scrolls which may deny the uniqueness of Jesus or may demand a re-evaluation of Christianity.

By JOHN HAVERSTICK

TO CHURCHGOERS throughout the world the title of "devil's advocate" is a respected one, highly honored in its tradition. Among Roman Catholics the term carries an official blessing, being used by them to designate that Vatican lawyer whose duty it is to find flaws in the evidence of those who are being considered for sainthood. Among Protestants, too, the term has its respectability, serving as it does to describe a critic who ferrets out the weak points of an argument in order to bring out the whole truth.

But the title of "devil's advocate" can also be used in scorn, and this year, as one of the biggest controversies of the century raged throughout Christendom, it seemed to many Americans to apply in every one of its senses to M. André Dupont-Sommer, a short, rotund ex-Catholic and ex-priest who is now a professor on the Faculty of Letters at the Sorbonne in Paris. To M. Dupont-Sommer's credit, no man has borne the title with more aplomb. He is, he says, "*un pur savant*," which being translated means that he is without any religious affiliations at present; he has been labeled on more than one occasion a "sensationalist" and, in mockery, "a great secular seeker of the truth." But throughout it all the little Frenchman has remained bland-faced and smiling, urbane and yet priestly-looking.

The reason for this name-calling is a theological one. It began in 1947 with the discovery in the Judean foothills of some ancient documents which have since become known as the Dead Sea scrolls; and shortly thereafter M. Dupont-Sommer published one of the first scholarly books on the meaning of these scrolls for Christianity. The book received little attention in this country until last year when *The New Yorker* published a series of articles about the scrolls by the literary critic Edmund Wilson, a series which was published in book form last October under the title of *The Scrolls from the Dead Sea* and which relied heavily on M. Dupont-Sommer's interpretations.

Since then a whole hymnrack-full of books about the scrolls and the interpretation of M. Dupont-Sommer has appeared. . . . One of the more important of these is *The Dead Sea Scrolls*, by Professor Millar Burrows, chairman of the department of Near Eastern Languages and Literature at Yale Graduate School. Says Professor Burrows emphatically: "There is no danger . . . that our understanding of the New Testament will be so revolutionized [by them] as to require a revision of any basic article of Christian faith."

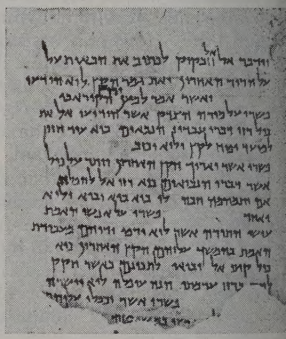
Liberals Delighted

It is, however, Mr. Wilson's account of M. Dupont-Sommer's disquieting interpretations that has enraged many conservative clergymen and delighted professed religious liberals and brought about the sale of 35,000 copies since publication of the book last autumn.

The full implications of M. Dupont-Sommer's conjectures, as reported by Mr. Wilson, seem to glow more fiendishly than did the brightest nineteenth-century fire and brimstone. As interpreted by a host of clerical book reviewers in the country's newspapers, TV, and radio the Dupont-Sommer thesis seemed to constitute an attack on the divinity of Jesus. Its chief points:

- The Dead Sea scrolls have furnished scholars with Biblical manuscripts and fragments which throw light on the hitherto little-known Essene sect whose traditions were astoni Christianlike and included cere similar to Christian baptism an communion.
- The leader of the Essenes wa called Teacher of Righteousnes though he lived several decades Jesus, bore astonishing resembla the Christian Messiah, having be garded as a divine incarnation, been martyred, and having, like inspired belief among his followe he would return from the dead.

To many eager religious liber Dupont-Sommer thesis has see indicate that Jesus was not uniq therefore, not divine. To conser it has semed that the French dev vocate was trying to shoot Chris full of holes.



American Schools of Oriental Rese

Wrote the more-liberal-tha servative Mr. Wilson in his book or will not this process of eluc inevitably have the effect of Jesus seem less superhuman? would seem an immense advant cultural and social intercourse— for civilization—that the rise of tianity should, at least, be ge understood as simply an epis human history rather than pro as dogma and divine revelatio study of the Dead Sea scrolls—w direction it is now taking—cann one would think, to conduce th which a host of liberals have Amen.

Wrote Unitarian minister Fra Smith of Albuquerque, New Me *The New York Times:* "It ough quite obvious to all that the De Scrolls, as Mr. Wilson rightly [are] going to cause a new eva of Christianity. The Pre-P Christ, the establishment of sacraments, the development of rituals, all that the official Chu cherished for the last two th years will have to be revaluated proving that the controversy h its repercussions—among other

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JOHN HAVERSTICK *is a staff writer for* The Saturday Review. *His article is reprinted with permission from* The Saturday Review (*Mar. 3, 1956*).

some liberal Jews have been
is being "delighted that the
nay close the gulf between
s and Jews."

tives Angry

his the conservatives have re-
grily. "Any stick now seems
gh to use against Christianity,"
n Catholic has cried. Said a
tive Jew: "Seldom have so
aders been led astray by one

Protestant clergymen have
own to advise their congrega-
at there is nothing to worry
the Dead Sea scrolls because
nnot be translated. Redfaced,
ve learned even as late as this
nth that one of the least-likely
scrolls had suddenly been un-
nd partly translated.
on both sides of the debate
en the scrolls—and M. Dupont-
—deadly seriously. Said the
ev. John J. Dougherty, a Cath-
fessor of Sacred Scriptures at
naculate Conception Seminary
ington, N. J. (thereby bringing
troversy down squarely on the
Dupont-Sommer): "Mr. Wilson
en one hypothetical interpreta-
t of the French scholar André
-Sommer . . . and presented it,
up in exciting diction, to the
f those who can read but not
. . . . That is mischief."
he most vociferous of the Prot-
Dr. Frank M. Cross of Mc-
Theological Seminary, who is
hree American scholars to have
on the translations of the
"God chooses to give meaning
ry, not suspend it. This means
ts continuities, its language, its
its institutions in speaking to
d in building his church." His
ion: none but the Fundamen-
ed be concerned that a study of
ll, *sans* Dupont-Sommer, will
his faith.
onservatives have even heaped
e French devil's advocate's head
rge that he has written two
n the subject—*The Dead Sea*
A Preliminary Survey—and
wish Sect of Qumran and the
—which disagree with each
nd thereby make his position a
ntenable one. . . .
effort to clarify this keystone of
ire controversy *The Saturday*
. . . addressed a number of
s to the devil's advocate him-
ince it is generally believed,"
stionnaire to M. Dupont-Som-
d, "that your second book is
autious than is your first book
turday Review would like to
hether you . . . continue to be-
lieve that there is evidence in the scrolls which may deny the uniqueness and divinity of Jesus? Do you find any new evidence for believing that orthodox Christian thinking may have to be revised in the light of the Dead Sea scrolls?"

Dupont-Sommer Answers

The answers should ease the minds of conservatives and prove that the affair of the Dead Sea scrolls has thus far been more emotional than rational. Wrote M. Dupont-Sommer in answer to the first question:

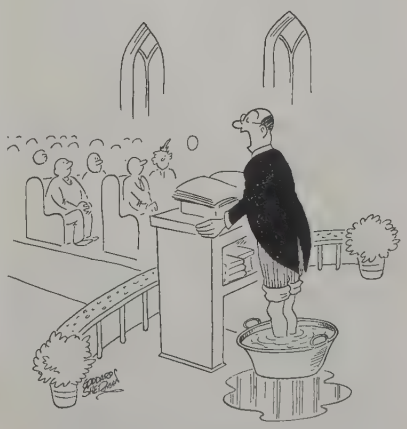
"I never claimed that the Dead Sea scrolls could strike a blow against the 'uniqueness' of Jesus. I simply pointed out, in my *Apercus preliminaries,* a certain number of characteristics held in common by the Teacher of Righteousness and Jesus. . . . *I believe that the Dead Sea scrolls do not deny the divinity of Jesus* [*even*] *in the sense of 'Son of God Incarnate.'* In a general sense, viewed as a whole, the originality of the Christian Church seems to me to remain unchallenged."

In answer to the second question, Dupont-Sommer wrote:

"I do not know how to define, exactly, 'orthodox Christian thinking.' My researches, let me emphasize, proceeded according to a strictly historical and scientific plan; I could not in good conscience base them on any 'orthodoxy' whatever. It is not up to me to say whether my conclusions or my hypotheses agree with 'orthodox Christian thinking.' I can only say that since 1951 many articles written by theologians or Christian historians have appeared which tend to reconcile the texts [of the scrolls] with the primitive Christian texts and to shed light by these comparisons on the history of early Christianity.

"I may add that I have often discussed the scrolls with Catholic and Protestant intellectuals, who have told me that their Christian faith could not be shaken by the fact that the Teacher of Righteousness and his sect prepared the way, as I have maintained, for the Christian Church. If some part of 'orthodox Christian thinking' must be revised in the light of the Dead Sea scrolls (and I cannot say whether this is necessary or not) it seems to me that generally speaking a living religion is never entirely static, and that it must adapt itself sooner or later to new points of view resulting from scientific inquiry."

To the country's fighting liberals the devil's advocate will thus appear to have lost his horns, for the man who seemed to be their greatest champion has made it clear that their questioning of the divinity of Jesus will probably not be settled by the Dead Sea scrolls.



"Last night I was guest of honor at the MYF dance."

List of Books

Readers who wish to delve deeper into the history and the controversy of the Dead Sea scrolls will find the following volumes useful:

The Dead Sea Scrolls. By Millar Burrows. Viking Press. $6.50. A scholarly but highly readable account of the scrolls and the interpretations of them by the chairman of the Department of Near Eastern Languages and Literature, Yale Graduate School.

The Dead Sea Scrolls: A Preliminary Survey. By A. Dupont-Sommer. Macmillan. $2.25. The first book by the Sorbonne professor, in which he sets out to put down a few "working hypotheses" about the meaning of the scrolls to Christianity. This is the book on which much of Edmund Wilson's popularized volume is based.

The Dead Sea Scrolls and the Originality of Christ. By Geoffrey Graystone. S. M. Sheed & Ward. $2.50. A Roman Catholic theologian's tranquil attempt to refute the Dupont-Sommer-Wilsonian thesis.

The Jewish Sect of Qumran and the Essenes. By A. Dupont-Sommer. Macmillan. $2.50. The second study of the scrolls by the controversial Frenchman, in which he corrects a few mistaken interpretations of his first.

The Scrolls from the Dead Sea. By Edmund Wilson. Oxford University Press. $3.25. The brief and popularly written volume which brought the controversy to the attention of the general American public.

The Zadokite Fragments and the Dead Sea Scrolls. By H. H. Rowley. Macmillan. $3.75. An extensive survey of the discussion provoked by the Dead Sea scrolls up to the time of the book's publication in 1953, by a professor of Hebrew in the University of Manchester, England.

The Meaning of the Scrolls

What is the real significance of the ancient Hebrew manuscripts now called the Dead Sea Scrolls?

By J. PHILIP HYATT

THE "BATTLE" over the Dead Sea Scrolls has gone through two phases and is now in a third. At first there was a battle as to their genuineness. A number of people who first saw the scrolls, including some good scholars, refused to believe that they were genuine, or at least that they were genuinely ancient. In the title of one journal article, the word "hoax" actually appeared.

Now, however, it is universally recognized that the scrolls are authentic.

The second phase of the battle concerned the date of the discoveries. Here there has been wide divergence of opinion. The archaeological excavations, which have uncovered a great number of coins as well as fragments of pottery and other objects, should settle this question: the great bulk of the manuscripts discovered in the Wadi Qumran are not later than 70 A.D., when the Romans captured Palestine and brought to an end the community at Qumran.

As for the earliest date of some of the manuscripts, we cannot be so specific, but we may estimate that they go back to the second century B.C. There is nothing in the other types of evidence which contradicts the view that the general date of these manuscripts is approximately 175 B.C. to 70 A.D.

Unmerited Controversy

Now the third phase of the "battle" is raging: what is the meaning and significance of these discoveries? This question cannot be fully answered until the discoveries are completely published and studied over many years by many scholars. Yet we can now give tentative answers.

André Dupont-Sommer performed an excellent service in bringing these scrolls to the attention of the general public by his books, yet it seems probable that some of his theories were reached too quickly and aroused far more controversy than they deserved.

In his first book, translated into English as *The Dead Sea Scrolls: a Preliminary Survey* (see p. 9 for annotated list of books), Dupont-Sommer wrote: "The Galilean Master, as He is presented to us in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Master of Justice." * He went on to point out similarities between the career of the Teacher and that of Jesus.

In his second book, *The Jewish Sect of Qumran and the Essenes,* after seeing the storm provoked by his earlier statements, Dupont-Sommer went to some pains to point out that he had written only "appears in many respects," and pointed out important differences between Jesus and the Teacher.

The Teacher of Righteousness was a priest, for example, whereas Jesus was not. The Teacher was a Judean, Jesus was a Galilean. The former was a learned master, the latter a familiar teacher; the former was an ascetic, the latter mingled freely with others and was very human. He might have said also that the Teacher taught hatred of the "sons of darkness," whereas Jesus taught love of enemy.

To a limited extent Dupont-Sommer is correct. Within the Qumran community there was a Teacher of Righteousness. He taught his followers "righteousness," both in the sense of moral principles and the way of salvation. In some sense his disciples did "believe in" him. He apparently met a martyr's death. Yet Dupont-Sommer is mistaken in saying that he was a Messianic figure and that he made a supernatural appearance to his disciples after his death.

This last claim has aroused the most discussion, but it rests primarily upon the translation of a single word, Hebrew *hôphia'*, in the Habakkuk Commentary, in the comment on Habakkuk 2:15. In the Dead Sea scroll, the biblical passage appears as follows: "Woe to him who makes his neighbors drink, who pours out his wrath; [illegible] has made them drunk, in order t[illegible] on their festivals."

Then follows the comment, [illegible] means the wicked priest, who p[illegible] the Teacher of Righteousness, to [illegible] low him up in the indignation [illegible] wrath, in the place of his exile."

Next comes a sentence whic[illegible] pont-Sommer translates, "but [illegible] moment of the sacred rest of th[illegible] of Atonement he [the Teach[illegible] Righteousness] appeared to th[illegible] resplendent, to swallow them u[illegible] to cause them to stumble on th[illegible] of the Fast, which for them is [illegible] bath rest."

He thus translates the word *h*[illegible] as "appeared to them all respler[illegible] takes the subject to be the Teac[illegible] Righteousness, and thus gets a [illegible] natural post-mortem appearance [illegible] individual.

This translation and interpr[illegible] seem to most scholars strained a[illegible] natural. A more natural transla[illegible] the latter part of the sentence is[illegible] he [the wicked Priest] appea[illegible] them to swallow them up, and [illegible] them to stumble on the day of [illegible] their Sabbath of rest."

Thus we may be sure that the [illegible] ran sect did not consider the T[illegible] of Righteousness as a Messia[illegible] made a post-mortem appearance [illegible] disciples. They did not look up[illegible] as their savior in the way in [illegible] the early Christians looked [illegible] Jesus.

In commenting on Dupont-So[illegible] theory of a supernatural appear[illegible] the Teacher, even Edmund Wils[illegible] in his book that here the [illegible] scholar "overplayed his hand."

The Dead Sea Scrolls are im[illegible] for understanding the backgro[illegible] Christianity, but their impo[illegible] should not be exaggerated. Th[illegible] significance of these discoveries [illegible] they give us firsthand infor[illegible] about an important Jewish sect, [illegible] we may for convenience call "Es[illegible] that existed in the period jus[illegible] to the lifetime of Jesus, and up t[illegible] 70 A.D.

Their beliefs and practices cons[illegible] *one* of the influences that playe[illegible] Jesus and the early Christians, h[illegible] ly speaking. No one in his righ[illegible] has ever thought that Christiani[illegible] a *completely new and unique* re[illegible] to some degree it grew out of t[illegible] Testament and many other infl[illegible]

In the final analysis, the quest[illegible] must ask about the Christian [illegible] not, "Was it utterly unique?" bu[illegible] true?" If it is true—as I believe [illegible] it cannot fear truth from wh[illegible] source it may come.

J. PHILIP HYATT *is professor of Old Testament at Vanderbilt University School of Religion, Nashville, Tenn., and contributor to* The Interpreter's Bible, Volume 5 (*Abingdon Press, 1956*).

* The translator here uses the phrase "Master of Justice" for Teacher of Righteousness.

Slants on the Secular

By Frances Dunlap Heron

Contestants Pick Sermon Over Sanctuary

O to ministers: Your job is safe.
assert the men, women, and
epresenting every one of the
ght states, the District of Co-
Alaska, Hawaii, and England,
tered the *Christian Advocate's*
ssay contest on the question:
go to church for the sermon or
ctuary?"
worshipers prefer, of course, a
ation of artistic decoration,
nd atmosphere plus a stimulat-
non. The judges asked, however,
writers, limited to lay persons,
choice: "I vote for the sermon"
ote for the sanctuary." Prizes
ven in both categories.
ly 1,000 voted for the sermon;
the sanctuary. Fourteen could
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he youngest writer was four-
e oldest ninety-four. Practically
hodists, the contestants formed
section of rural, town, and city
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l.

preacher is one of the best" was
d time and again as essayists
eir minister in the long line of
Luther, Wesley, and Billy
(whose rating loomed very

ermon was characterized as the
nd potatoes" of a spiritual diet
nst the "dessert" of the sanc-
or as one woman phrased it
thetically, "The instruction, en-
ment and spiritual uplift of the
is the jewel; the beautiful sanc-
nusic and other acts of worship,
ing."
few exceptions, even those who
their deepest spiritual satisfac-
m atmosphere agree that a good
adds to their worship experi-

of a Good Sermon

is a "good" sermon, by the con-
' standards?
that is easily understood.
that is not read, word by word,
ages flourishingly flipped.
that is not a lecture or a book

One that is neither too short—as though delivered under stress of a time schedule—nor too long. (Says a sanctuary booster: "By the time the minister has repeated a special sentence or phrase of his, which he thinks is especially good, about forty times, because he seems to think we are such morons that we couldn't get the point unless he did, we are ready to walk out and never come back.")

An Indiana homemaker holds that a good sermon may include a bit of pointed humor for illustration. And there was wide agreement that it should interpret the Word of God for the listeners "in the light of the best theological teaching." Many preachers might be awed to discover from these hundreds of testimonials that their parishioners regard them almost as the voice of God.

Wants Conviction

As prize-winner Dwight Patterson of Long Island writes: "Let me hear the words of this man who has walked and talked with God and who lives in Christ. This man can show me the door to the abundant life and can lead me to the well of living water where I can drink and thirst no more. I need to hear on Sunday morning the sermon of a man who says, 'I know Christ, who gives peace that passes understanding and you can know him too.' "

The emphasis on sermons rooted in the Bible and applied to life today ran through all the essays. Here is one apt suggestion:

"When a minister reads the text and tells from what book of the Bible it is taken, I would like for him to tell in a few words the national or internation conditions that existed at the time the book was written or something about the manners and customs of the people that throws new light on the text. . . .

"For years I knew the book of Ruth, but thought it only a short story no more beautiful nor inspiring than some written in our own country. When I learned that it was written by someone as a subtle protest against the actions of Ezra in sending heartbroken foreign wives home to their parents, leaving the Jewish husbands lonely and grieving, then the book seemed a logical part of the Bible." There were many other similar comments.

But for the application to be practical, the preacher must know more than the Bible, insisted the contestants, represented by this statement from an Iowa churchwoman: "I need to hear an inspirational, soul-stirring sermon by one who is thoroughly familiar with the complexities of life in a laborer's world, yet one who is scholarly and eloquent enough to reveal new facets of power and strength that will make daily living a joyous experience."

Object to "Soft" Sermons

The essayists do not want "soft" sermons—they want the preacher to tell them (and the other fellow!) of their faults and wrongdoing. Though they hold the right to disagree with the minister's analysis, they are glad for the stimulation that makes them examine their own faith and beliefs about the things that matter most.

Some older writers bemoan the passing of sin and the salvation of souls as sermon topics. Many small-town worshipers seem to think that not only is there more warmth of spirit in their simple building than in a city cathedral but that the light of their humble minister far outshines the formalism of the city cleric.

One Maryland Methodist would not trade the clear glass windows of her old church for stained glass because "sometimes during the service I look out and see the birds or a squirrel running up a tree—I love these things of nature and they make me feel nearer to God."

In fact, the essays presented quite a strong sentiment against the trend toward more ritual and finer churches. They can approve neatness, orderliness, and attractive appointments, but some of the millions of dollars being spent on costly buildings "should be used to spread the gospel of Jesus Christ to those in need."

Again and again contestants emphasized the necessity for an expectant and creative listening attitude on the part of the congregation. They are then amazed at how often the preacher seems to hit on their own private problems and to give help for the days ahead. They want "something to take home."

But no matter how learned or how homely the sermon, the test of its effectiveness is the sincerity—the personal integrity—the spiritual caliber of the man in the pulpit. This was a major point of agreement among the contestants. For, points out a Texas communicant, "Pastors are the only Bible some people ever read!"

CES DUNLAP HERON *is Home Edi-*
ne Christian Advocate.

Why Bring Refugees to America?

Christians sponsor refugees because of the nature of the Christian faith—not because Mrs. Jones needs a maid or the church could use a janitor.

By HILEY HENRY WARD

WHY BRING refugees to this country?

If people in your church discuss seriously the idea of sponsoring a refugee family, many reasons may be given to support the action. For example:

1. "Mrs. Jones at Ritzy Hill says that she would be glad to have a refugee. She could really use a maid. So let's bring a young lady over—we will have a job for her all ready."

2. "A refugee would widen our world outlook—he would make us conscious of the world's needs and could be a good speaker for all of our missionary circles."

3. "After all, the Catholics are way ahead of us—and you know that they are bringing over their own people." (In the first full shipload to arrive from Europe last summer, Catholic groups sponsored 703, Lutheran agencies 278, and the National Council of Churches through Church World Service 146.)

4. Then there is the familiar quote: "*. . . as you did it to one of the least of these my brethren, you did it to me*" (Matthew 25:40). "By bringing a refugee over, we are doing it to Jesus and what more wonderful thing could we do!"

Unchristian Motives

All of these motives may enter into thinking about sponsoring a refugee, but none of them is a Christian motive per se. In fact, they are anti-Christian.

In the first place, churches or individuals should not be looking for cheap labor. Many churches are listing jobs of janitor, painter, porter, etc. Most refugees are willing to do any type of work in order to come over. But there are enough professional and trade people within the average church who could provide or seek out a sufficient job assurance.

If a church really works at it, the refugee with special skills can be placed in a job that does not belittle his training. Failure to do this was part of the difficulty in the implementation of the Displaced Persons Act of 1948. Many came over as farmers, dishwashers, construction workers, when their backgrounds were actually in such fields as philosophy, literature, teaching, designing, or science.

Some became resentful at being underpaid or virtually not paid at all and friction developed between employer and the newcomer. Christians should eliminate all selfish advantages in sponsoring a refugee and make a sincere effort to place him where he belongs.

Secondly, a Christian group should never let a motive of self-enrichment be its basis for action. The decision should never be based on what the refugee will do for us or for the church.

There is a philosophy of "enlightened selfishness" which defines duties to others in terms of duty to self. But while selfish actions, such as preserving one's health and physical fitness, are justified for the best of Christian service, there is a danger of pressing this reasoning too far. For the end does not justify the means.

The Christian ideal is to sacrifice oneself and pour oneself out for the tion and benefit of his neighbo self-enrichment is a by-produ not a predication for his action. son may benefit from altruistic a refugee, but the benefit should the motive for his action.

The third popular motive for estants bringing over refugee Catholics are so far ahead of us— *in facto*. But when such an argu accepted seriously, it reduces the tian faith to a form of contest, i gram to a bookie type of opera appeals to the secular spirit church member but not to his dedicated spirit.

Christ did not create competit one Christian group to stay one " ahead of another religious gro did make comparisons in reg spiritual matters—such as ". . *more are you doing than other* order to point up the sin or fai both parties involved.

But he did not sanction a *motif* of competition for the s competition. Thus pitting one against another is not a Christi to sponsor refugees.

Christ taught that the true Ch action crossed established lines. Jericho road, it was the Samarit aided the Roman Catholic or vice Crossing the lines in sponsoring gee can be a spiritual decision. A odist church should not require Methodist family or a Baptist a family. "*And if you salute onl brethren, what more are you doi others?*" (Matthew 5:47).

In the fourth place, the qu from Matthew 25:40 is out of when used as a motive. It tends come merely an incentive for be one's condition by a social act.

The tense in the Greek is inte it is not future, but aorist—an completed in the past. When yo to one of the least of them, you to Christ.

Jesus is not asking us to look f to seeing him in the face of a st He is not saying when you do thi will" then do it to me, but rathe presenting a judgment on a past The act is done. Thus the corr "*you did it to me.*" To anticipa blessing and to act in accordanc error in two respects:

(1) It separates Christianity life and objectifies the whims an of man. If Matthew 25:40 is tak motive, we act indirectly out of a for self-betterment and not out existential affinity with the Go Christ.

(2) It smacks of a theology o Our acceptance in such a case co rest on our own action to please

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HILEY HENRY WARD, *formerly on the staff of* Christian Advocate, *is an editor and writer of Elgin, Ill.*

s precisely the error of liberal neology. Our redemption is in ce of God. We do not have to God by entertaining strangers. are *justified by his blood* and *ed by him from the wrath of* oman 5:9).

lessing is incidental; it is at the he process and does not initiate prerogative of judgment rests m and not with us. We should gle the verse before us like a -it is only a temptation to the lers, the hypocrites, and the l outcasts.

eal Reason

then should a person sponsor a ? If it is not to fill a need or job ere, or to fulfil our denomina- bligation, or to promote the gen- ngoing" work of the Church, or the satisfaction that by helping gee we are doing it to Christ, nen is the reason?

motivates a Christian to an act and charity?

aps it cannot be stated. Perhaps s not such a thing as a Christian —at least in the popular sense the term has been imbued so by self-interest.

rtheless, two things can be said Christian action. It is derivative s also a "motive" of involvement. lar essayists on ethics speak of a tive" ethic. *For God so loved the that he gave. . . .* An individual ls, he needs no further directive will or a motive per se. He be- a child of God and acts accord- There is no alternative action for n to treat his brother—any per- the world—as a child for whom nt his son to die.

ne matter of refugees, a potential does not have to ask "Why" to is step or to explain it to his "Christians." It is a natural step for one walking in the light of God.

Sydney Cave speaks of acting out of "gratitude." A person loves God and his fellow brethren because of the great Fact of Calvary. "It is not possible to speak adequately of Christian Ethics except in relation to the Christian facts," he says in a chapter on methods and motives in *The Christian Way* (Philosophical Library, out of print).

The Christian acts as he does because of who he is—a child of God. Being truly born again, he is not weighted down with the cares of the former man, his own self and the *impedia* of this life.

As Cave says, "In that Life and Death and Resurrection we find those great redemptive acts of God which inspire that gratitude from which our Christian conduct springs." The Christian therefore works in the framework of gratitude. His motive is not defined—it is a state of being and his actions spontaneous. This should be the principal motive or incentive in regard to sponsoring a refugee.

There is another aspect to the Christian approach to sponsorship of a refugee. It is how the refugee is regarded after he gets here. Invariably the thinking of the churches is to sponsor the refugee and rent temporarily a place for him to stay.

What they do not realize is the anti-Christian element here in treating the individual refugee as an object, instead of a subject. Love is not artificial or impersonal.

The man on the road to Jericho bending to help his foreign friend did not call in the agencies of the state or city or an institution of the church—his help was firsthand, personal. He did not put money or opportunity into the victim's hands—the Good Samaritan took him personally to lodge where he himself lodged and to which he would return.

It is a natural Christian response to be personally identified with one's suffering neighbor. "Personality presupposes a going out from self to an other and to others," says Nicolas Berdyaev, "it lacks air and is suffocated when left shut up in itself" (*Slavery and Freedom.* Charles Scribner's Sons, $3.00).

Tillich speaks of the courage to be as a part; Berdyaev and Buber of the I-Thou relationship. "With an object, indeed, no communion is possible. . . . The personal needs an other, but that other is not external and alien," says Berdyaev. Tillich explains: "Only in the continuous encounter with other persons does the person become and remain a person (*The Courage to Be.* Yale University Press, $3.75, text ed., $2.80).

This is relevant to the question of why sponsor a refugee. It is the Christian ethic to love his neighbor with all his might. *Agape* is without segregation. The Christian is not only impelled to love the brother across the sea but in a spontaneous act of gratitude he is eager to bring him into his own fellowship. Charity to him is not a sham or half-effort, an institution or an objectivization.

Kagawa brought the derelict and neglected souls of the streets into the inner life of his home. The needy and the sick should be "grafted into families," asserts Abbe Pierre, noted ragpicking priest of Paris, instead of confined to homes for the aged and institutions. Likewise the Christian should not put off the refugee into a strange and unrelated part of the city.

"What is needed most—and is lacking now," says Abbe Pierre, "is the personal touch." If Christians would become personally involved in their faith instead of regarding their participation in the church as in a club, even churches would no longer sponsor one refugee family but every consecrated family group within the church would be eager to personally sponsor a refugee.

When Jesus said, "*You shall love your neighbor as yourself,*" it was not an imperative of setting self as a standard—it was an imperative of inclusion. Loving your neighbor as yourself may mean to bring him out of the dregs and ennui of a displaced persons camp and bring him into the innermost fellowship of your family. We would treat him as one of our own—even opening the doors of our home to him.

There is no explicit imperative or motive for sponsoring a refugee according to the New Testament—but the sponsoring of a refugee is implicit in the life of the Christian personally related to God and personally related to man.

Act Now

Methodists who wish to sponsor a refugee must act immediately. hough the Refugee Relief Act of 1953 does not expire until Decem- er 31, 1956, several months are needed for visas to be issued after ssurances have been completed. At present no guarantee can be given hat applications will be processed in time.

A church, a Sunday school class, any group, or any citizen may ponsor a refugee family by filing an assurance. This guarantees the mily a place to live and a job for the head of the family when they rrive. The Methodist Committee for Overseas Relief is seeking spon- rs for 5,000 refugees as the quota for The Methodist Church.

For complete information, write Miss Elizabeth M. Lee, 150 Fifth venue, New York 11, N. Y.

Review

What the General Conference Did

The 1956 General Conference of The Methodist Church was held in Minneapolis, Minnesota, April 25 through May 7. Some 766 delegates were entitled to seats. A record number of 4,986 memorials were submitted to the conference, almost half of them on the subject of clergy rights for women. Here is a summary of some of the action of the conference.

QUADRENNIAL PROGRAM

• Approved a two-point churchwide four-year program for 1956-1960 to strengthen Methodism's local churches and 116 colleges and universities.

• The plan for Methodism's 45,000 local churches throughout the world centers on improving those that now function imperfectly, those not fully organized, and those content with the "status quo." The plan will be carried out under supervision of the bishops and through quadrennial committees in each annual conference.

• The effort to strengthen Methodism's church-related colleges will be under direction of a Commission on Higher Education whose members will include effective bishops in the U.S.A. and representative ministers, laymen, and staff members of general boards and agencies. An amount averaging $1.00 annually per member for support of educational institutions is asked of Methodists, and 30 cents per member for Wesley Foundations.

• The plan calls for establishment of a School of International Service at American University in Washington, D.C., and provides $250,000 annually from World Service funds to support it for the next four years.

RACE

• Adopted a statement on The Methodist Church and Race which reaffirms that there is no place in The Methodist Church for racial discrimination or enforced segregation. The statement recognizes the goal is not yet attained, but rejoices in progress so far made. It recommends that Methodists work toward abolishing discrimination or segregation "with reasonable speed."

CENTRAL JURISDICTION

• Approved a proposed amendment to the Constitution simplifying the procedure whereby a local church may transfer from one annual conference to another and whereby an annual conference may transfer from one jurisdiction to another.

• The amendment (if approved by the annual conferences) will make possible voluntary integration in The Methodist Church at all levels. It will be possible for any local church, when it desires, to transfer to another annual conference that is willing to accept it. On the jurisdictional level it will be possible for an annual conference to transfer from one jurisdiction to another wherever the door is open. It is entirely on a voluntary basis.

• The amendment provides that "Whenever 25 per cent of the local church membership of the Central Jurisdiction have been transferred by this process to another jurisdiction or jurisdictions, the bishop of the area from which the largest number have been transferred shall be transferred to the jurisdiction which has received the largest number by such transfer, and the representation of the Central Jurisdiction on the boards and agencies of the church shall thereafter be proportionately reduced."

• It further provides that "The Central Jurisdiction shall be abolished when all of the annual conferences now comprising it have transferred to other jurisdictions in accordance with the voluntary procedure of Article V of this section." No time limit is specified.

JURISDICTIONS

• Authorized creation of a seventy-member commission to study and recommend action concerning the Jurisdictional system, the committee to be convened within six months after adjournment of the 1956 General Conference and to report its findings and recommendations to delegates of the 1960 General Conference at least three months prior to the time it convenes. The committee has authority to make a thorough study of the Jurisdictional system; to study and conduct hearings in all Jurisdictions on racial segregation in the church and on other problems related to the Jurisdic system; to develop courses of acti ward greater inter-racial brother to distribute to the churches inf tion on the work of this commi to receive all memorials and re tions to the General Conference ing with the Jurisdictional syste

THEOLOGICAL EDUCATION

• Adopted the report of the Commission on Theological Edu designed to meet the "critical ne trained men" in the Methodist r try.

• The report recommends a g 1,200 theological school graduate nually, 1956-1960; a unified progr ministerial recruitment; and a co- nated program of admissions to logical schools.

• It commends Methodism's ten logical schools and asks them t pand enrolments to 4,300 full-tim students annually; also that the c increase its annual appropriatio seminaries from $800,000 to $1,1 annually.

• It approves reorganization an location plans for Westminster logical Seminary and Southern fornia School of Theology; and set committee to study needs and reso in ministerial education, with s attention to Gammon Theological inary.

• Authorized founding of two Methodist theological schools duri next four years to enroll 250 stu each, one to be in the Ohio Are the other in the Kansas-Mis Nebraska Area.

• Expressed appreciation of non- odist seminaries which are tr Methodist ministers.

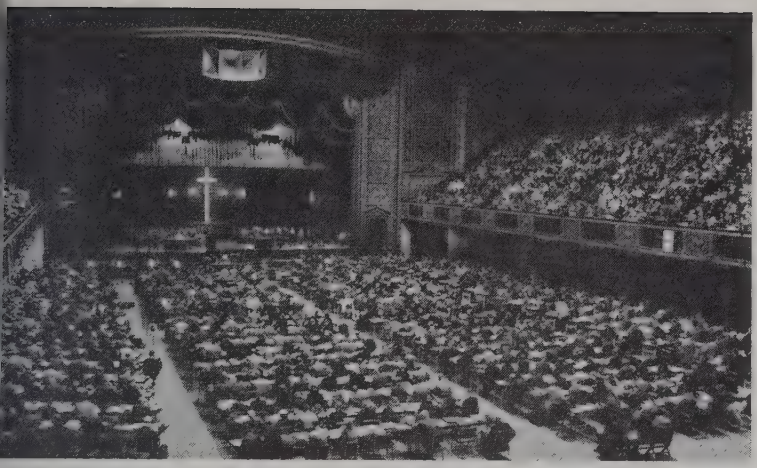
• Initiated a temporary, limited gram of grants to these scho amounts not to exceed $25,000 i one year.

CLERGY RIGHTS FOR WO

• Approved full clergy right women, including candidacy fo traveling ministry (conference bership), according to the same sions that apply to men.

CHURCH PAPERS

• Approved a report of the Bo Publication which appealed "to odists everywhere to join wholeh edly" in a movement to suppor new magazines, which will begin lication in October: *The New tian Advocate*, a monthly official nal for the leadership of the c



Delegates in session at the 1956 General Conference

will replace THE PASTOR and the *an Advocate;* and *Together,* a y journal for Methodist families.

conference voted to continue the *l Christian Advocate.*

RAM JOURNAL

ted a report of the Co-ordinat- uncil calling for publication of a cal church program journal for and local church leaders. This , to be issued by the Commission motion and Cultivation, will re- *The Story, The Pastor's Journal, and Campus, Shepherds,* and *ice.* It will not affect *The Meth- Woman* or *The Methodist Lay-* he new journal will present the n and promotional materials of eral boards and agencies.

LD SERVICE BUDGET

oved a World Service budget for 6-1960 quadrennium of $12,200,- nually, including fixed sums as : Board of Pensions, $200,000, 's Division for deaconess pen- $45,000, American University, 0, School of International Serv- 0,000.

claims amount to $575,000. The der will go proportionately to Service agencies, with the Board ions alloted $6,775,000, the Board ucation, $1,595,000, and Minis- Education, $1,250,000, annually. r amounts will go to the remain- rld Service boards and agencies.

AL DAYS

oved the following special days bserved on a church-wide basis mmended by the Co-ordinating l:

• Days to be observed in the church or church school with offering: *Week of Dedication* (the first five days of Lent including the first Lenten Sunday), *World Wide Communion Sunday* (First Sunday in October), *Race Relations Sunday* (Second Sunday in February), *Methodist Student Day* (Second Sunday in June), *World Service Sunday* (Fourth Sunday of each month), *Church School Rally Day* (Sunday to be designated by the annual conference).

• Days to be observed in the church or church school without offering: *Student Recognition Day* (First Sunday after Christmas), *Children's Day* (First Sunday in National Family Week), *Laymen's Day* (Third Sunday in October), *World Order Sunday* (Sunday of or preceding November 11), *Universal Bible Sunday* (Second Sunday in December), the *Sunday of Commitment* (First Sunday in December).

• Days to be observed as ordered by the jurisdictional and/or the annual conference: *Retired Ministers' Sunday; Hospitals and Homes Week; Rural Life Sunday.*

CO-ORDINATING COUNCIL

• Adopted a report of the Co-ordinating Council which recommended:

• Retaining the same number of members on general boards and agencies for the current quadrennium.

• Raising the time limit for membership on general boards and agencies from eight years to twelve years.

• Continuance of the Methodist Committee for Overseas Relief as a separate organization for another four years.

• A continuing study of possible merger of the Boards of Temperance, World Peace, and Social and Economic Relations.

• No action on remaining recommendations of the Church Survey Commission that were not acted on by the 1952 General Conference.

• The Co-ordinating Council reported approval of the plan submitted by the Board of Publication for erection of an office building in Nashville, Tenn.

MISSIONS

• Asked that churches having loans with the Division of National Missions repay them as quickly as possible, and asked churches which have in the past received donations from the board to consider clearing title by returning equivalent sums, so as to make more funds available for church extension purposes.

• Approved legislation making the annual conference commission on Town and Country Work more representative.

• Provided for setting up an Interboard Committee for Ministry to the Neglected Areas and Unchurched Peoples. Its purpose will be helping to organize new churches and church schools in neglected metropolitan and rural areas, organizing mission churches, and to provide a ministry to these churches and missions.

• Approved a plan of the Department of City Work of the Board of Missions to administer its work with urban populations without reference to Foreign-speaking, Negro, or other groups.

• Approved the report of the General Board of Missions for the past four years and set goals for world and national missions for the current quadrennium.

• Adopted new legislation concerning the work of the Board of Missions.

• Urged pastors and church members to support efforts to establish 1,572 new congregations during the quadrennium and to utilize services of the Division of National Missions including research and survey, consultation for architectural planning, and direction in conducting financial campaigns for building programs.

EVANGELISM

• Adopted a resolution asking the Board of Missions and Board of Evangelism to co-operate in a "Mission to America" in 1958.

• Adopted a requirement providing for financial needs of the local church Commission on Membership and Evangelism.

• Set aside the day of Pentecost as "one great day of witnessing," and authorized the Board of Evangelism to prepare promotional materials for the observance.

• Amended Par. 1478 of the Discipline to give the annual conference Board of Evangelism more freedom to guide the evangelistic program in the conference.

• Adopted a requirement that the local church Commission on Evangelism report on its work monthly to the official board.

• Amended Par. 125 of the Discipline so that a person requesting transfer of membership, after having been dropped from the roll, may be restored to membership for purposes of transfer.

• Asked the Board of Evangelism to reprint a section of the report on evangelism from the Second Assembly of the World Council of Churches and to distribute copies to appropriate persons in the local church, district, and annual conference.

• Called upon the church to "Emphasize Bible reading and study during the quadrennium 1956-60 . . . to strengthen our people in knowledge of the Bible and in the application of the truth of the Bible to the problems of our day."

• Called upon general boards and agencies to reach new people in Americ according to the population growth and to help develop the spiritual life of these persons through an emphasis "similar to that now being planned through the world by the Division of World Missions."

• Made provision for the district superintendent to transfer to another Methodist church any members from an abandoned church who have not themselves requested transfer to other local churches.

MINISTRY

• Required part-time approved supply pastors to complete at least two books annually in the Conference Course of Study, and authorized such pastors to administer the Sacrament of Baptism and, if the laws of their state permit, to perform the marriage ceremony.

• Redefined the status and duties of the local preacher.

• Clarified the definition of approved supply pastor.

• Provided for admission on trial, in "exceptional cases" (Par. 324) by three-fourths vote of the annual conference.

• Authorized an annual conference, by three-fourths vote, to permit full-time approved supply pastors who are ordained elders and have served charges during the past year the privilege of voting on all matters before that conference except matters of ordination, conference relations, and election of delegates to General and Jurisdictional conferences.

PENSIONS

• Approved a plan for merger of offices of the General Board of Pensions so that the board may operate as a single agency, but preserving the three present corporations. General supervision of the pension system will be administered from the Chicago office. While the St. Louis office will be continued, the general board is given authority to establish, maintain and discontinue such subordinate offices.

• Passed new legislation affecting the Permanent Funds, annual conference organizations, the Pension Code, Ministers Reserve Pension Fund, and Lay Employees Pension Fund. Among other items, the legislation provides broader benefits for widows, and makes 40 years of full-time service, as defined in Par. 1618, equivalent to reaching the age of 65, when a minister may retire voluntarily.

BISHOPS

• Increased salaries of effective bishops from $10,000 to $12,500 annually; increased the allowance for a retired bishop or missionary bishop from $4,000 to $4,500; increased the allowance for the widow of a deceased bishop or missionary bishop from $2,400 to $2,750; increased the allowance for an episcopal residence from $2,400 to $3,000; increased the allowance for secretarial and office expense from $4,000 to $5,000.

SOCIAL CREED

• Revised the form of the Social Creed, as printed in the Discipline, adding new phraseology to express support of the United Nations and recognition of the rights of individuals answering the call to military service, as well as the rights of religious conscientious objectors.

WORLD PEACE

• Approved resolutions on World Order, International Peace, and Civil Liberties, for publication in the Appendix to the Discipline of 1956.

TEMPERANCE

• Approved a resolution requesting airlines and railroads to stop the sale of intoxicating beverages, comme those transportation systems whi not sell these beverages, and askin Civil Aeronautics Authority to pre legislation prohibiting the serving toxicating liquor on airlines.

• Approved the four-fold progr the Board of Temperance and a g resolution on public morals whic poses the use of narcotics and to and condemns corrupt politics gambling.

• Established a director of Tempe for each district of The Met Church.

CHRISTIAN FAMILY

• Approved a statement on the tian Family for publication in th pendix to the Discipline. In i Methodist Church declares for th time, "We believe that planned p hood, practiced in Christian cons may fulfil rather than violate th of God."

• Accepted the report of the Na Family Life Committee on its thre program: (1) co-operation wit Joint Department of Family Life National Council of Churches; (creased preparation of the minis marital and family counseling; a the National Conference on Famil held in Cleveland, Ohio, in O 1954.

WORSHIP

• Authorized the general Comm on Worship to prepare a revis The Book of Worship to be pre to the General Conference of 196

• Approved a prayer in the ma ritual for use in a double-ring mony.

• Adopted the following new or worship:

(a) An Order for the Admiss Trial to Membership in an Conference.

(b) An Order for the Break Ground.

(c) An Order for the Organiz a Church.

• Changed the name of the Co sion on Worship and the Fine the Commission on Worship, and fined its duties as a permanent istrative agency of the church.

PUBLISHING INTERESTS

• Designated the Association of odist Historical Societies, with quaters at Lake Junaluska, as ficial depository of records and cal materials.

nmended that the Book Editor
Board of Publication make a
study of the possibility of pub-
a history of American Method-

oved plans for launching *To-*
a new magazine for families,
e *New Christian Advocate,* for
and lay leaders, asking that
hurches provide for subscrip-
r every Methodist family in their
s.

roved new legislation affecting
thodist Publishing House to har-
the Discipline with the newly
l corporate structure, which pro-
or a president (publisher) in-
f two publishing agents as in the
he report was amended on the
nce floor to require publishing
aries of Publishing House ex-
s in Quadrennial Reports to the
eneral Conference.

RAISING

ed a requirement that churches
ot engage any fund raising agent
nization, except through an of-
Methodist agency, without writ-
roval of the district superintend-

CH PROPERTY

orized additions to the questions
orting the business of the annual
nce, including information on
urches have been (a) organized
erged (c) closed (d) relocated
what address.

GEES

pted a resolution requesting the
ss of the United States to revise
fugee Relief Act of 1953 so as to
at least 5,000 additional non-
visas for Chinese refugees re-
n Hong Kong and other consular
n the Far East into the United

epted a gift from Methodists of
f 100,000 rupees (about $21,000)
establishment of a chair in a
list college or university in the
for the study of Indian life and
. The gift was delivered to the
nt of the Council of Bishops by
Shot K. Mondol of India.

KA METHODIST COLLEGE

d to commend people of Anchor-
laska, for raising $720,000 and
sing 242.5 acres of land for a col-

• Commended the Division of National Missions for leading in establishing the college.

• Commended more than 3,000 churches and individuals who have already contributed to the support of the Alaska Methodist College.

CHURCH UNION

• Accepted a report of the Commission on Church Union, set up in 1948. This Commission has been working on (a) a draft of a plan of union with other Protestant churches in the U.S.A. which has been submitted for study but not for action or discussion; (b) approaches to union of The Methodist Church and the Protestant Episcopal Church, especially problems of intercommunion and reciprocal consecration of bishops.

METHODISM OVERSEAS

• Approved changes in the structure of Methodist organization overseas and made recommendations for a resident bishop for Pakistan, two episcopal areas in the Africa Central Conference and negotiations toward church union in India and Pakistan.

• The conference passed enabling acts continuing overseas conferences for the next four years.

RELIGION IN AMERICAN LIFE

• Endorsed the work of the Committee on Religion in American Life, Inc., and approved financial support of its program.

RADIO AND FILMS

• Changed the name of the Radio and Film Commission to "Television, Radio, and Film Commission," and assigned its headquarters to Nashville, Tennessee.

JUDICIAL COUNCIL

• Elected three ministers and two laymen to the Judicial Council for the first time. The ministers were A. Wesley Pugh, R. F. Curl, and J. Russell Throckmorton. The laymen were Donald A. Odell and Ivan Lee Holt, Jr.

• Re-elected were Lester A. Welliver and J. Ernest Wilkins, the latter a layman.

LAY ACTIVITIES

• Changed the term "charge lay leader" to "church lay leader."

• Endorsed the emphasis on "the ministry to the laity" in the report on "The Christian and His Vocation" from the Second Assembly of the World Council of Churches and commended it to Methodist churches for study and discussion.

HISTORICAL INTERESTS

• Included in the Discipline the Constitution of the Association of Methodist Historical Societies.

• Approved financial aid to St. George's Church, Philadelphia, and John Street Church, New York City.

HOSPITALS AND HOMES

• Expressed gratitude to the Ford Foundation for special grants to 73 Methodist hospitals in the amount of $7,462,700.

CONSTITUTIONAL AMENDMENTS

• The Council of Bishops announced the vote of the annual conferences on Amendments 6, 7, and 8, which have thus been approved and become a part of the Methodist Constitution: 6 grants bishops of Central conferences unlimited vote in the Council of Bishops; 7 fixes the ratio of provisional annual conferences in the General Conference; 8 grants provisional annual conferences in the United States the right to elect delegates to the General Conference.

FORWARD

Looking back over the Methodist achievements of the past we realize how great the debt of the present is to those who have gone before. Looking out upon the world in which we live we see doors of opportunity opening everywhere which none can shut although behind them lurks the adversary. "And looking within shall we see God's people willing in the day of God's power?"

An old epoch is closing. What may replace it no one with certainty can say. But we do know that "God has not deserted the world He created" and that "no cause is forlorn with Christ at its Head."

His Church is at an hour of decision. Shall we, like the Ephraimites "armed and carrying bows, turn back in the day of battle" or shall we join the company of those who "do not draw back" but march face forward.

We choose to go forward! . . .

—From *The Episcopal Address*

Coming Events

Jun. 9-16—North Central Methodist Student Regional Leadership Training Conference, Epworth Forest, Ind.

Jun. 11-13—W. Frank Knowles Institute for Town and Country Ministers, College of Agriculture, New Brunswick, N. J. Write Frank V. Beck

Jun. 11-15—North Georgia Annual Conference, First Methodist Church, Athens, Ga.

Jun. 11-15—First interdenominational "Every Member Canvass" directors' workshop, Lake Geneva, Wis.

Jun. 11-15—Tennessee Pastors' School, Beersheba Springs, Tenn. Write C. B. Smith, First Methodist Church, McMinnville, Tenn.

Jun. 11-15—Kentucky Pastors' School, Kentucky Wesleyan College, Owensboro, Ky. Write E. T. Curry, First Methodist Church, Winchester, Ky.

Jun. 11-Jul. 12—South Central Jurisdictional Supply Pastors' School (1st term), Perkins School of Theology, SMU, Dallas 5, Tex. Write Dean A. W. Martin

Jun. 11-Jul. 13—Seminar for workers with pre-school children, Scarritt College, Nashville, Tenn.

Jun. 12-Jul. 14—Program in Agriculture for Pastors, Iowa State College, Ames, Iowa. Write Roy M. Kottman

Jun. 12-22—Methodist Youth Caravan training centers: (Southeastern) Scarritt College, Nashville, Tenn.; (Midwest) Southwestern College, Winfield, Kan. Write Methodist Youth Caravans, Box 871, Nashville, Tenn.

Jun. 13-15—Northeastern Jurisdictional Conference, Ocean City, N. J.

Jun. 16-Aug. 4—MSM work camp, San Antonio, Tex. Write LeRoy King, Box 871, Nashville 2, Tenn.

Jun. 17—"I. C. U. Sunday," sponsored by The Japan International Christian University Foundation.

Jun. 17-22—North Iowa Annual Conference, Des Moines Area, First Methodist Church, Mason City, Iowa

Jun. 18-Jul. 13—Westminster Approved Supply Pastors' School, Westminster Theological Seminary, Westminster, Md. Write Dean J. B. Howes

Jun. 18-Jul. 20—Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. Write Rockwell C. Smith

Jun. 18-20—Town and Country Religious Institute, University of Tennessee, Knoxville, Tenn. Write C. E. Wylie

Jun. 18-22—Conference for Town and Country Pastors, Pennsylvania State University, University Park, Pa. Write Samuel W. Blizzard

Jun. 18-22—Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. Write Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N. Y.

Jun. 18-22—South Carolina Pastors' School, Columbia College, Columbia, S.C. Write J. Walter Johnson, 148 Savannah Highway, Charleston, S.C.

Jun. 18-24—Ocean Grove Pastors' School, North End Hotel, Ocean Grove, N.J. Write J. Courtney Hayward, 4 Irwin Pl., Trenton, N. J.

Jun. 19-24—Central Jurisdiction Conference, New Orleans, La.

Jun. 19-29—Methodist Youth Caravan training center (West), Westminster College, Salt Lake City, Utah

Jun. 19-Jul. 31—MSM work camp, Rio Grande Valley. Write R. C. Singleton, 150 Fifth Ave., New York 11, N. Y.

Jun. 20-24—Montana Annual Conference, St. Paul's Methodist Church, Helena, Mont.

Jun. 20-Aug. 1—MSM work camp, Alaska. Write R. C. Singleton, 150 Fifth Ave., New York 11, N.Y.

Jun. 20-Aug. 1—MSM work camp, West Virginia. Write R. C. Singleton, 150 Fifth Ave., New York 11, N.Y.

Jun. 20-Aug. 1—MSM urban work camp. Write R. C. Singleton, 150 Fifth Ave., New York 11, N. Y.

Jun. 21-24—Southeastern Jurisdiction Adult Convocation, Stuart Auditorium, Lake Junaluska, N. C.

Jun. 24-29—Western Jurisdiction seminar for prospective laboratory instructors and administrators (nursery, kindergarten, primary, junior, intermediate, senior), First Methodist Church, Salem, Ore.

Jun. 24-29—SCJ, Southwest Missionary Conference (interdenominational), Mt. Sequoyah, Ark.

Jun. 25-28—Division of Christian Education National Conference on Weekday Religious Education, Oberlin, Ohio

Jun. 25-29—North Alabama Pastors' School, Birmingham-Southern College, Birmingham, Ala. Write E. Hobson Clark, 1801 6th Ave. N., Birmingham, Ala.

Jun. 25-29—Troy Pastors' School, Green Mountain Junior College, Poultney, Vt. Write T. F. Ogden, 811 Brandywine Ave., Schenectady, N. Y.

Jun. 25-29—National Convention, American Guild of Organists, N. Y. Write S. Lewis Elmer, A.G.O., 630 Fifth Ave., New York 20, N.Y.

Jun. 25-Jul. 20—Atlanta Area Approved Supply Pastors' School, Gammon Theological Seminary, Atlanta, Ga. Write E. W. McMillan, 938 Ashby Grove, S.W., Atlanta, Ga.

Jun. 25-Jul. 14—New Orleans Approved Supply Pastors' School, Waveland, Miss. Write C. B. Copher, Gammon Theological Seminary, Atlanta, Ga.

Jun. 25-Aug. 4—Christian Witness Project for college students, sponsored by the National Conference of Methodist Youth, General Board of Evangelism, and conference agencies. Write LeRoy King, P.O. Box 871, Nashville 2, Tenn.

Jun. 26-Jul. 6—Methodist Youth Caravan training center (Northeastern), West Virginia, Wesleyan College, Buckhannon, W. Va.

Jun. 27-29—Rural Church Conference, A & M College, College Station, Tex. Write Daniel Russell

Jun. 27-Aug. 6—MSM work camp, Cuba. Write R. C. Singleton, 150 Fifth Ave., New York 11, N. Y.

Jun. 28-Jul. 2—South Central Jurisdictional Conference, New Orleans, La.

Jun. 28-Jul. 5—Baltimore Area (CJ) leadership school, Bennett College, Greensboro, N.C.

Jun. 28-Jul. 8—Methodist Youth Caravan training center, Irene Toland College, Cuba.

Jun. 28-Jul. 26—Senior high youth work camp, Erie School, Olive Hill, Ky. Co-sponsors: Youth Department, Division of the Local Church, Methodist Board of Education, and Womens Division of Christian Service, Board of Mi
Write Joseph W. Bell, Youth Depar
P.O. Box 871, Nashville 2, Tenn.

Jul. 1—Independence Sunday

Jul. 2-6—Rural Ministers' Summer S
Virginia Polytechnic Institute, B
burg, Va. Write Donald R. Fessler

Jul. 2-20—Oberlin Graduate Sch
Theology, Oberlin, Ohio. Write
Leonard A. Stidley

Jul. 3-19—Church and Community
shop, Emory University, Emory
versity, Ga. Write G. Ross Freem

Jul. 3-31—Senior high youth work
Browning Home and Mather Ac
Camden, N. C. Write Joseph W
Youth Department, Box 871, Na
2, Tenn.

Jul. 4—Independence Day

Jul. 5-8—Southeastern Jurisdictiona
ference on Family Life, Lake Juna
N. C.

Jul. 6-13—CJ, New Orleans Area L
ship School, Gulfside Assembly,
land, Miss.

Jul. 7-14—National Youth School of
hol Studies, Southern Methodist
versity, Dallas, Tex. Write A.
Knight, Box 871, Nashville 2, Ten

Jul. 7-14—Christian Writers' and E
Conference, Green Lake, Wis.

Jul. 8-13—North Central Juris
regional workshop training for di
of Christian education and educa
assistants, Albion College, Albion,
(Leaders of Detroit area labo
school)

Jul. 8-13—North Central Jurisdictio
inar for prospective laboratory in
tors and administrators (interme
seniors), Albion College, Albion,

Jul. 8-13—National Conference for
odist Church Musicians, George Wi
College Camp, Williams Bay, Wis

Jul. 8-15—CJ, Central West Confe
WSCS Annual Meeting, National C
for Christian Workers, Kansas Cit

Jul. 9-14—NEJ, Conference on Evan
Carlisle, Penn.

Jul. 9-20—Rural Leadership School,
igan State College, East Lansing,
Write Milton Hagelberg

Jul. 9-20—Summer School of Ch
Education, Faribault, Minn. Write
M. Wilson, 122 W. Franklin Ave., M
apolis 4, Minn.

Jul. 9-Aug. 4—Baltimore Area App
Supply Pastors' School, Morgan C
Baltimore, Md. Write Charles Carri
106 Pine St., Jamaica, N. Y.

Jul. 11-14—North Central Jurisdi
Conference, Des Moines, Iowa

Jul. 11-15—Western Jurisdictional
ference, First Methodist Church,
rado Springs, Colo.

Jul. 11-15—Southeastern Jurisdi
Conference, Stuart Auditorium,
Junaluska, N. C.

Jul. 11-15—Methodist Historical S
Lambuth Inn, Lake Junaluska, N.

Jul. 11-15—Conference on "The Ch
World Mission for Local Church
men of Commission on Missions,"
Junaluska, N. C.

Jul. 11-18—Conference on "The Ch
World Mission for Local Church
men of Commission on Missions,"
Bay, N. Y.

ose Tormenting Friends

Captive to bitterness and resentment, Job found release only when he prayed for his tormentors.

m a Sermon by **HARRY M. SAVACOOL**

REAT Christian of our day re-
tes how a rather obscure verse
pture helped him out of extreme
ty. He and his writings were
bitterly attacked by other Chris-
eaders. His words were being
l and misrepresented. This filled
rt with bitterness.

n he happened to read these
from Job 42:10, *And the Lord*
the captivity of Job, when he
for his friends . . . (K.J.V.). He
at Job had been so heckled and
uted by his so-called friends that
captive to bitterness and resent-
When Job prayed for these ma-
, tormenting friends he was re-
from his captivity.

was received as a message from
him. He began to pray for those
ere attacking and misrepresent-
n. At once he felt freedom and
from his resentments. New
was felt in his spiritual life.

of the criticisms and attacks that
hurt us come from those who call
lves our friends or at least our
an brothers. When Job's troubles
pon him his friends came to com-
m.

s the same kind of comfort many
get from their friends when they
in trouble as well as when they
arping criticism and bitter at-

d started the chorus of comfort
ling Job that the words of his
were *like a strong wind.* Zophar
Job a liar and a mocker. Eliphaz
his insults, insisting that Job had
d his own sin in spite of having
d to crafty speech. Elihu accused
making friends of wicked men.

RY M. SAVACOOL *is pastor of the dist Church in Owego, N. Y.*

It is no wonder that the comfort of his friends brought from Job the lament, *"How long will you torment me, and break me in pieces with words?"*

Spiritual Captivity

Many Christian people have endured the same unjust and cutting criticism from "friends" who were members of the same Christian fellowship.

Hard words hurt our feelings and our reputations, but what is far more serious is that they stir us to resentment and bitterness. It is almost impossible to have one's good motives twisted into evil without feeling a surge of bitterness against those who distort our intentions.

But anger, resentment, and bitterness reduce us to spiritual captivity.

If we try to retaliate against false friends it will only lead to more trouble and bitterness. In our retaliation we too will become evil. Nothing is ever gained by retaliation and it is forbidden by the Word of God.

If we take it out in inner resentment, contempt, or even hate, as we are most likely to do, it will only hurt us spiritually. Some physicians believe that secret hatreds and animosities are the cause of serious physical disorders.

It does little good to try to reason with false friends and show them that they are wrong. Sad to say, they are usually convinced that they are doing right and that their judgments and attacks are justified.

In a metropolitan section with over fifty churches of various denominations, there was for many years great bitterness among the ministers. Even men of the same denominations attacked each other from the pulpit. Bitter attacks were aired in the newspapers. Some ministers were even barred from the radio for making bitter personal attacks upon other ministers over the air. Some ministers would not speak to each other.

Then one morning a minister felt moved by the Spirit to go to another minister who had been attacking him and suggest that they pray together. They did, and planned to meet for prayer each week.

Week after week they tried to bring in other men. Now there is a group of several leading ministers, once bitter and suspicious of one another, meeting each week for prayer.

These ministers eagerly testify that in praying with and for their enemies they have found a new and better spiritual experience. Prayer groups are springing up in their churches and new life is evident.

Prayer Conquers Bitterness

To pray for those who hurt us, whether they are friends or outright enemies, is the best way to deal with such trying situations. The very act of praying for those we are tempted to feel bitter toward is good for us. It not only drains us of the hate which poisons us physically and spiritually, but it helps us to grow to a greater spiritual stature.

Only those who have prayed for an enemy know the greatest blessing of the Christian faith.

God will hear our prayers and bring every influence to bear upon those who are hurting us. Many a person has seen a bitter tongue turned to a loving one by the power of prayer.

Praying is something that no one can keep us from doing for him. But should we pray secretly or tell the person that we are praying for him? In some cases to tell the person may anger him and intensify his feeling against us. In many cases, however, it will help soften the hard heart to know that his victim is praying for him.

From an Unknown Pulpit

Without a powerful denomination to lend him prestige, and without a famous pulpit, Frank Boreham made his voice heard throughout all Protestantism.

By ROY L. SMITH

HE WAS ONE of the pulpit greats in our part of the state many years ago, and as a youngster filling his first pastorate I held him in a respect that almost bordered on awe. When, therefore, he sidled up to me at the book table at the pastors' conference and commended a book, I listened eagerly—and bought the book.

"Learn to preach," he said, "by reading the sermons of great preachers. Don't read sermons for the purpose of getting something to say next Sunday, but for the sake of learning how to say what you, yourself, have to say. There is a way to do it—effectively, convincingly, winsomely. Study the style of the man who knows how. Try to find out why their sermons are good, or even great. See how the masters preach."

With that he picked up a volume that lay on the top of a big stack and said, "And if you want to read the sermons of one man who really knows how to preach, read this one. Don't let the fact that he is preaching from an unknown pulpit fool you. Some of the best preaching of this day is being done in pulpits no one has ever heard of. Don't expect a big church to make you into a great preacher. It is what a man has to say, and not where he says it, that counts."

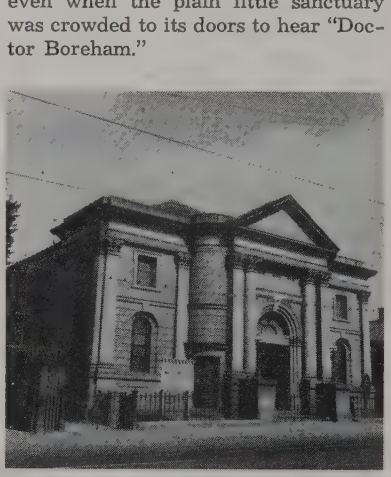
The Tasmanian Prophet

And it was by that chance circumstance that I became acquainted with Frank W. Boreham. Thereafter, for many years, I made it a rule to buy a Boreham book every time I went to conference. I cannot remember now that I ever actually preached one of his sermons, though I am sure that I used many of his lithe and vivid illustrations. If I were to confess the truth, however, it would be that I was enrolled for many years in a course of preaching under "the Tasmanian prophet."

There was something so delightful in his literary style, something so refreshing in his crystal-clear exposition of a great text, and something so profoundly spiritual in his treatment of any theme he touched, that in a very real sense he became one of my favorite teachers.

It was with something of the feeling that I was about to visit a beloved shrine, then, that I turned aside from the main route of my travel in Australia and made my way down to Hobart, capital of the island of Tasmania, there to visit the little Baptist church from the pulpit of which Frank W. Boreham had preached his way through to a position of pre-eminence in the English speaking Protestant world.

The Baptists of Tasmania are not a numerous fellowship. As a matter of fact, they told me the little congregation in Hobart has never numbered more than about five hundred souls, even when the plain little sanctuary was crowded to its doors to hear "Doctor Boreham."



The Baptist Church in Hobart

The order of worship was simp
itself. Someone said that it was
on the rarest of occasions that they
a printed bulletin. And as for
"staff," it consisted of Frank W. B
ham. He wrote his own letters,
posed his own manuscripts, did his
calling, and attended to his own
ministration."

Without a powerful denominati
lend him prestige (the Baptists
numerically very weak in Australi
his was almost the only congregati
that fellowship in Tasmania), and
out a famous pulpit to provide him
a great sounding board, he made
voice heard throughout all Protes
ism by the sheer intensity of his d
tion and his discerning spiritual
sights.

In Melbourne (population 1,500,
capital city of the state of Victor
found him living in retirement, f
in health at the age of eighty-four
still interpreting, inspiring, and c
ing. On occasions when his health
mits he preaches a midweek ser
for businessmen at the famous
Scots Church in the heart of the
retail district, and the great audito
is always crowded.

Meanwhile his rich and rewar
discussions of great religious the
often written as he lies on his c
are a regular offering of one of
great daily papers of the city and
are conceded to be one of the most
ular features in Australian journa

His Message Came First

There has always been somethin
the spirit of universality in Boreh
preaching. As a matter of fact, it
as a shock to me to discover tha
was a Baptist. Perhaps because mo
his first books were put out by M
odist publishers, I had supposed he
a Methodist.

When I mentioned the matter

ROY L. SMITH, *a former publishing agent of The Methodist Church, is living in La Jolla, Calif.*

erian friend, he was amazed to
at Boreham was not a Presby-
So free has he been from de-
ional bias, and so engrossed has
in the great central certainties
essage of Jesus, that preachers
he Protestant churches have
im of their own spiritual kith

gh the more than sixty years
is English-born preacher has
oclaiming the good news of sal-
rough Jesus Christ, he has held
ee pastorates. The first was a
untry parish in New Zealand.
nd was the "city church" (as
to call it) in Hobart, Tasmania,
e came into world prominence.
d was an attractive suburban
ation on the outskirts of Mel-
Victoria, on the Australian
d.

h he was supremely and de-
a pastor. No assistant was ever
to make his calls for him, and
could have entered more in-
into the hearts and lives of
ple. That explains at least in
richness of his illustrative ma-
is stories are all new and fresh
he was the first one to see them
life.

lition to forty-four volumes of
Boreham has written thou-
magazine and newspaper ar-
me of which have been re-
over and over again. The
and the high quality of his
output is nothing less than
*

assions marked his preaching—
sm and missions—yet, oddly
he says he never extended an
ll" but twice in his life. On one
he had preached effectively
te to his own surprise, had
r public decisions. The thrilling
left him almost dumbfounded.
hereafter, under almost identi-
mstances in another situation,
hed the same sermon and ex-
he same invitation with the
rnestness and urgency, but
— absolutely nothing — hap-

e of his reluctance about draw-
et in a public service, however,
e those by the hundreds, per-
n by the thousands, who will
day that "he led me to Christ."
re are others who, as young
came under the spell of his
g and gave themselves to the
as volunteers for the ministry

Boreham's books are in print. Alec
n: *Arrows of Desire*, $2.00; *Cliffs of*
Judson Press: *Bunch of Everlastings*,
t of Cameos, $2.00; *Dreams at Sunset*,
ot of Torches, $2.00; *Handful of Stars*,
astures Green, pap., 75 cents; *My Pil-*
2.50; *Temple of Topaz*, $2.00.

or the mission field. Every sermon he ever preached was aimed at "winning a verdict" from some listener.

Three Lessons

Three lessons he learned early in his career as a preacher: (1) how to limit his outside engagements; (2) how to concentrate on the theme he had chosen for his next sermon; and (3) how to read so as to store his mind with "fermenting material."

On the theory that a well-prepared sermon cannot be completely heard at one hearing, he made it a rule through many years to produce one new sermon each week and to preach an old one a second, a third, or even a fourth time, if it had been worth preaching the first time. "The time to quit preaching a sermon," he said, "is when it ceases to stir the preacher."

Throughout his lifetime he preached from a pulpit that was thousands of miles off the beaten path, to audiences that were limited in numbers, and under circumstances that would have doomed a less persistent and creative preacher to oblivion.

Yet his books sold by the hundreds of thousands, he received invitations to preach all across the Protestant world, famous universities in distant continents conferred honorary degrees upon him *in absentia*, and great convocations paid huge travel expenses to bring him to their programs and platforms. In this way he filled some of the most distinguished preaching assignments in Britain and America.

His genius lay in his ability to proclaim the good news of the Gospel in such a way that it aroused in men's hearts a great wistfulness.

Somewhere, in some small country church, from an unknown pulpit, there is another young preacher who can do it again.

Liturgical Glossary

By PAUL S. SANDERS

Pentecost, Season of In the Roman Church, the entire second half of the Church Year, beginning with the Day of Pentecost, lasting until Advent. Anglican churches and most Lutheran churches begin this half-year season with the following Sunday, Trinity, and call the whole period Trinitytide. Our Book of Worship, following the Federal Council scheme, based on Roman usage, calls the long season Pentecost, but breaks it off in August and begins a new season called Kingdomtide. Color: red.

Ceremonial, Ceremony Properly, the actions attendant upon the use of prescribed ritual forms. Ritual refers to the words. So, the Consecration Prayer in the Communion service is ritual; the lifting of the bread and wine, breaking the bread, pouring the wine, handing these to communicants, all are ceremonial actions. The two terms are confused in popular usage, all being comprehended under the word *ritual.*

Celebrate, Celebration Words used with reference to the Lord's Supper. Traditional ecclesiastical usage prefers these words to "observe," "observance," "administer," "administration." The basic sense of the word is to honor, to make famous, to render credit where due. It has been debased in common usage so that, for many, a celebration implies an attitude inappropriate and even opposite to that of a solemn religious festival. If it be remembered that the primary meaning of the Lord's Supper is thanksgiving to God for our salvation through Christ, then the Eucharist becomes indeed a festival and, therefore, properly a celebration of the goodness of God. A *celebrant* is one who leads in the celebration of the Lord's Supper.

Parish From Greek, *paroikia*, meaning (probably) a "neighborhood." In the Roman Church a parish is a definite geographical area in which there is a parish church, to which all living within that area belong. The word is now used loosely by Protestants in this country to denote the constituency of a given local church.

Oblation Offering, or sacrifice. In the Eucharist, it refers to the offering of the bread and wine, and of ourselves, as a sacrifice to God. In the Methodist rite there is no oblation of the "creatures of bread and wine." The prayer for self-oblation follows communion, beginning "O Lord, our heavenly Father."

WHITSUNTIDE PREACHING--II

Sermon and worship suggestions for Sundays in the Season of the Holy Spirit and of the Birth and Expansion of the Christian Church.

SUMMER PREACHING offers various attractive channels for the presentation and interpretation of God's Word. July and August can be devoted to sermons in series, selecting themes which play a decisive role in human events.

Here are some suggested subjects. *Mountains*—Sinai, Carmel, Transfiguration, Olivet, and Calvary. *Rivers*—the Jabbok, Jacob's wrestling with the angel; the Jordan, Naaman's cleansing or John's baptizing; the "still waters" of the twenty-third Psalm; the "waters of Babylon," Israel's discipline in exile; the "river of the water of life" in Revelation 22. *Gardens* (John 18:1)—contrasting Eden (Paradise lost) with the garden of Revelation 22 (Paradise regained), and the garden of travail in between (Gethsemane). *Builders* (1 Corinthians 3:10)—with the emphasis on secrets of the masterbuilders, the bench level, the measuring line, the plumbline, the sure foundation. *Trees* (Psalms 1:3). *Birds* (Matthew 6:26).

Other series can deal with the Psalms. For example, "The Lord Our God"—(1) The Lord is my Refuge, Psalms 18:2; (2) The Lord is my Shepherd, Psalms 23:1; (3) The Lord is my Light, Psalms 27:1; (4) The Lord is my Sun and Shield, Psalms 84:11.

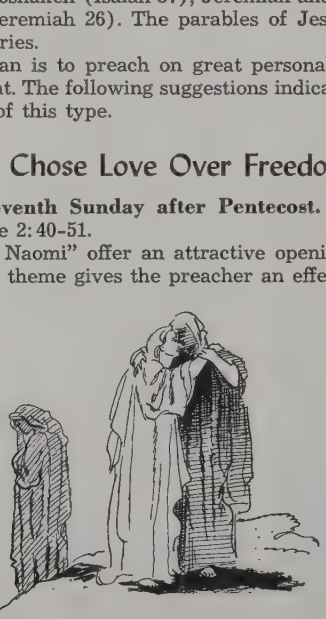
Dramatic scenes from the Bible can be the foundation for a series. Consider Gideon's piece of fleece (Judges 6:36-40), King Belshazzar's feast (Daniel 5), Isaiah versus the impudent Rabshakeh (Isaiah 37), Jeremiah and the pledge of loyalty (Jeremiah 26). The parables of Jesus can also be used in series.

Another plan is to preach on great personalities of the Old Testament. The following suggestions indicate my ideas for sermons of this type.

Ruth: She Chose Love Over Freedom

July 8, Seventh Sunday after Pentecost. Philippians 4:8-9 or Luke 2:40-51.

"Ruth and Naomi" offer an attractive opening for such a series. This theme gives the preacher an effective means



of discussing the moral breakdown in modern life; the importance of moral discipline in the home; the pre-eminence of love over freedom.

Ruth's tremendous insight is still supreme. She saw the death of her husband had freed her from furthe with Naomi, freed her to go her own way as she sa Yet she perceived the loneliness of her mother-in-law her need for comfort in her triple sorrow.

Ruth achieved immortality because she yielded t ethical necessity of subordinating freedom to love. this insight which constitutes the secret of a happy h a responsible society, a dynamic Church, a better tomorrow.

Samson: He Tried to Play God

July 15, Eighth Sunday after Pentecost. James 1: 22-25 or Matthew 6:26-30.

"Samson, the Man who Played God" (text Judges 1 presents an appealing personality—an example of u ciplined power and fumbled opportunity.

The drama of Samson can be highlighted by answ the foremost question: "Why did God leave him?" Sa not only wanted to play God but to be God, not rea that man's highest destiny is to become "God's son offered God no true hospitality in his heart and life. point is set forth with poignant heartbreak by A Miller in his play, *The Death of a Salesman* (Viking $2.75).

The story of Samson, the "mighty man of valor," deeply another truth. Character is more to be desired brute strength; clean hands are preferable to a arm.

True power whereby man achieves greatness is ". . *by might, nor by power, but by my Spirit, says the L hosts. . . .*"

David and Jonathan: A Lesson in Friend

July 22, Ninth Sunday after Pentecost. 1 Corin 12:14-27 or Luke 12:15, 22, 23, 29-34.

"David and Jonathan" (text from 1 Samuel 20:17) vide the basis for a message on friendship. It is go look at these great and loving hearts in this day of troversy, betrayal, greed, and selfishness. From the learn three truths.

(1) Friendship is a matter of the spirit, not a cov of rules.

eing crowned king is not nearly so significant as owned a friend.

here must be truth and right in friendship if it is e with blessing.

pplication of these lessons is open to imagination ing the anxieties of young people in their friend- id to older people in maintaining the ties of all the

der also the implications in these familiar verses e Gospel of John:

is my commandment, that you love one another as I ved you. Greater love has no man than this, that a down his life for his friends. You are my friends if what I command you . . ." (15:12-14).

He Learned to Trust God

29, Tenth Sunday after Pentecost. Joel 2:21-29 6:30-43.

is one of the most dramatic personalities in the es and his life holds a strange appeal. Think of rning on life's dead-end roads" in his impasse by ok Cherith (1 Kings 17:1-7). Everybody knows stration and disappointment of Elijah for we are ronted with the same problems in one form or an-

esponse to defeat and bewilderment offers fruitful und for projecting four great lessons. God's servants) learn to take one step at a time; (2) be taught the the hidden life of the soul; (3) learn to trust Him

ely; (4) realize that they are often called to sit by brooks, at dead-end roads. The rest is up to the man heart is warmed with love and understanding.

He Traded Values for Victuals

st 5, Eleventh Sunday after Pentecost. 1 Thessa- 5:16-24 or Mark 1:29-39.

ons based on men who "tried the hard way" have it of getting down to where people live. I like this Esau—Who Chose the Wrong Values," with the text ebrews 12:15-17.

is an ideal subject. He began with so many things avor but fell prey to disaster because he became d concerning the things that mattered most. He not primarily because he was a man of evil, but because he was a man without positive spiritual on and deep moral purpose.

willingly traded values for victuals. His reckless- garding his birthright is strangely modern in char- view of the irresponsibility on the part of multi- tudes today in relation to human rights, the four freedoms, marital honor, and personal integrity.

The treatment of Esau ought to include consideration of

the tragedy of remorse and the calamity of missing out on the second chance. Somewhere Esau has anticipated the pathos of repeated tragedies today.

Achan: God Outwitted His Cunning

August 12, Twelfth Sunday after Pentecost. Ephesians 5:1-14 or Matthew 5:13-16, 20.

Another man to consider is "Achan—God Outwitted his Cunning," with the text from Joshua 7:18.

Achan is memorable as what *not* to do. First, he took unnecessary risks. Second, he reasoned foolishly—"Who will know?"

Achan overlooked one major truth about God: God sees in secret and rewards openly. How God ferrets out evil and brings justice to pass is a point to ponder a long while.

Equally important are three lessons to be derived from Achan's debacle: (1) The soul that sins shall die unless that soul repents. God is then faithful and just to forgive and to cleanse man from all unrighteousness. (2) True happiness is not a matter of silver and gold. (3) God knows the way of the righteous, but the way of the ungodly shall perish.

The Man Who Built on Sand

August 19, Thirteenth Sunday after Pentecost. 2 Thessalonians 3:6-12 or Matthew 25:14-30.

"The Man Who Built on Sand" presents another alluring portrait of life, based on Jesus' parable at the end of the Sermon on the Mount with the text from Matthew 7:26. It portrays life as a creative process and every man as a builder. What an opportunity for elaborating the truth that the plans for every man's house have been approved as well as the solid rock upon which to build!

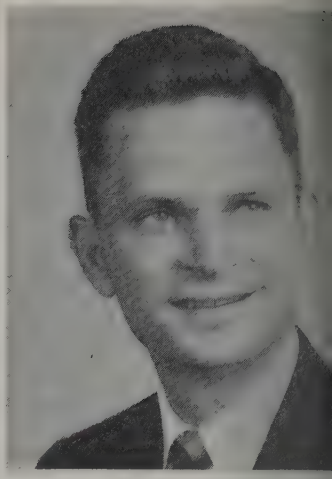
The tragedy of life is so often the same as this man's. He took God's plans and rejected them; he considered the foundation site and despised it; he suddenly regarded himself more highly than he should have and dismissed the Architect.

Dismissing the Architect and leaving God out of the picture catapulted him into three fundamental errors: (1) regarding standards and ideals; (2) regarding materials and supplies; and (3) regarding foundations and cornerstones.

Here is an opportunity to set forth Christ as the Chief Cornerstone, the supreme Masterbuilder, and the one who came to bring life and blessing to all who believe in his name.

Helping the Convalescent

After a serious illness, patients need encouragement and guidance during the long weeks of recovery.



By J. RENTZ THOMAS

I HEARD a nurse say to a group of visitors who were crowding in to see a popular athlete who had been stricken by polio, "How many of you will be in to visit him in a few weeks when the long road to recovery becomes very lonely?"

Sometimes patients undergoing a long convalescence are neglected when the immediate danger of an illness has passed. The pastor is needed during these weeks of recovery, and there are usually immense opportunities for his ministry at this time.

Convalescence seems not a very important phase of illness to many people, and pastors are apt to feel more responsible for patients who are in the midst of acute illness. Convalescence, which means "to grow strong," is the road toward recovery on which the patient needs much support.

Professional ministry to the patient is apt to wane after cessation of disease. I have heard pastors say that they had been unable to see certain patients because they were unconscious or because there were so many people attending them. Frequently pastors will find that patients during convalescence will be more accessible and more susceptible to suggestion and guidance.

Good convalescent care can often mean a successful recovery for the patient rather than a prolonged illness or readmission to a hospital. Unless he is given proper care, a patient may adopt an illness as a way of life, especially if he is afraid to face the problems of life.

I first became aware of the role of the minister in convalescent care when I was stationed at a naval hospital as chaplain. There I studied many aspects of convalescence. A clinical example will illustrate a few of the problems.

A man forty-three years old suddenly discovered through a physical examination that he had tuberculosis. Several times when he was about to recover he would suffer a relapse. He was never able to recover to the point that he could resume even a small part of his regular work. His wife worked to supplement his pay, and was able to provide for the family in a way that he had not been able to do.

The attending physician believed the patient had a chance to recover if he could courageously accept his recovery. It was difficult for him to fill his role again as family provider. With the right approach his pastor might have helped him with encouragement, support, and self-acceptance. He could have helped him to interpret his illness in terms of ultimate concerns and spiritual values.

The pastor who tries to help the convalescent will do his best work if he considers the emotional, economic, and social factors that might play a part in the patient's illness.

Some doctors believe that as much as 75 per cent of the difficulties of convalescence have their primary origin in the mind of the patient. Because of the many factors involved, physicians frequently call upon ministers and chaplains to assist them in treating a patient.

The Psychic Factor

If the pastor is aware of the psychic factor in illness, and is careful not to give too much sympathy and attention, he can sometimes help convalescent patients face their responsibilities in life and thereby lend support in their recovery. Take, for example, the case of a young sailor who was admitted to a naval hospital for treatment of his leg after he received a blow on the knee.

He was at the hospital for several weeks undergoing a thorough examination to see what was wrong with his leg. Though the doctors could find no organic damage, he kept insisting they should operate. He was sure his knee was seriously injured.

When his physicians gave hi more sympathy he went to the cha to complain. It was found that trouble really began when he enl in the navy and began hating mil life. He had a negative attitude a life in general. He wanted the cha to help him get out of the navy.

In medical conference it was ag that this patient's main difficulty of an emotional nature—"inabilit adjust to the discipline in the n A clinically trained minister is a be more aware of the problems inv and the possibilities of mental illne convalescence.

It is usually helpful to a minist be in touch with the medical reso in his community, for there are public and private welfare agencies can give families assistance in tim sickness and long convalescence.

Many churches are doing an exce job in their work with convale patients. I remember one el woman who had just returned from a hospital where she was tr for mental illness. This could have a dangerous transition for her, bu Sunday-school class gave her su warm welcome that she once mor came a useful worker.

Since sound convalescent care to insure quicker recovery, cuts readmissions to hospitals, and re the chances of persons becoming tally ill, it is well worth our ca study.* The pastor has a large sha the responsibility because of his rel to the community and his task of istering to the sick.

J. RENTZ THOMAS, *a Southern Baptist minister, is a graduate student at Boston University.*

* A helpful pamphlet is *Convalescent* (New York Academy of Medicine, out of It is the proceedings of a conference on th ject held in 1939.

Counselor's Workshop

This case indicates that prayer and talk of church membership must be used with special care when dealing with people in crisis situations.

A Family Facing Death

FAMILY is composed of three
ons—a father about fifty-eight, a
about fifty-two, and a son
-two.
son, soon to be married, joined
urch recently and attends re-
y with his bride-to-be. The
attended our church school as
nd occasionally comes to church,
the beginning of this story was
ember of any church. The father
nattending Episcopalian.
lay the president of our woman's
asked me to call on Mrs. H., for
just been told that her husband
perable cancer. In working with
, Jack, I had been in the home
times and I knew and liked
.
ed one afternoon the next week
nd Mrs. H. home alone.
r. Florence told me Mr. H. was
. I came to tell you how sorry I
ear it.
H. sat down beside me on the
nd told me in detail about her
d's trouble, how it had pro-
, how there had been two opera-
nd treatments, etc., and how the
and pain had persisted, even
Mr. H. continued going to work
how finally the specialist had
er in and told her, "It is cancer.
ln't get all of it, and we can't
again."
H. It is such a shame. My hus-
as worked so hard. He had all
ns made to retire when he was
o we could go up to our summer
nd enjoy life for a few years
ve were still young enough to be
nd healthy, and now this. He
know it is cancer, and the doc-
l not to tell him.
ral days after my talk with the
st Jack came in from work and
ne how it was with Dad, and I
n. He put his head down on the
nd cried like a baby. He kept
"Why can't it be me."
l, "No, although this is breaking
rt to have your father go, you
ot talk that way. Your father
d a chance to live out most of
—yours is still before you. You
will have to do what we can to help your father, but we mustn't tell him, not now at least. We must try to make him happy as we can, and help him every way we can."

(*Mrs. H. wept as she told me the story.*)

Pastor (*When she had talked it all out*). If there is any way I can help, or the other members of the church, don't hesitate to call on us. It seems that all we can do is pray, and we will be doing that.

Mrs. H. Would you pray with me now?

(*I prayed with her asking that God would give her strength and wisdom for this time of testing, that He would help Jack too, and especially be with Mr. H. and help him. I prayed that if it were possible, Mr. H. might be healed, but that if this proved not to be God's will, they might all be given strength to accept His way, and to walk through the valley with Him.*)

Mr. H.'s mother belongs to a fundamentalist "nonsectarian" sect, and their congregation prays regularly for his healing at their prayer meetings.

About a week after this visit with Mrs. H., the WSCS president called me. Jack had shot himself. A member of the police auxiliary, he had gone out to the police shooting range with a .45 revolver. While practicing a quick draw from the holster, he shot himself through the fleshy part of the right thigh, and was in the hospital. I went down to see him.

He had been extremely fortunate, for the slug hit nothing important, simply tearing a hole through about twelve inches of muscle. Men working nearby had reached him and rushed him to the hospital where he had excellent treatment in a few minutes. He kidded us and the nurses until his mother threatened to slap him, and said, "I think we should ask Rev. M. to offer thanks to God that you weren't killed or maimed for life."

I offered a brief prayer of thanks and left.

Several days later I called at the home to see Jack. He and his mother were there. We did not mention Mr. H.'s condition. After general conversation about the accident I asked Mrs. H. if she would not like to join the church the next time we received members. She said that she would like to, and she was received two weeks later on confession of faith.

Mrs. H. now comes to church as often as she can, though she is not regular because of her desire to spend as much time as possible with Mr. H. He suffers a great deal of pain now, although he still works regularly.

Pastor's Comments

I would appreciate comments on what I have done so far and suggestions for future counseling. Jack has been familiar with guns all his life. I wonder—could that last accident have been an unconscious, or conscious attempt to punish himself for being perfectly healthy while his father is dying, or an attempt to destroy himself in his father's place?

Evaluation by

ROBERT C. LESLIE

THIS pastor is alert to the need for enlarging his concept of a pastoral ministry. Apparently he has already established a pattern of being called when needs are discovered, and of responding to the call. He senses the value of encouraging a person to "talk it out" and he recognizes that unconscious forces (accident proneness) may be operating. Yet he feels that more could be done, and with this, I agree.

LESLIE

The basic help which he has offered has come through his sympathetic interest, his offer of the church (through membership), and his use of prayer. I believe he has overlooked the therapeutic value of supportive understanding which accepts and clarifies feelings.

There is no indication that he has encouraged either mother or son to talk about personal reactions or to express personal emotional involvement in the father's illness. Indeed, the means employed (church membership and prayer as indicated) may work against the

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creation of an atmosphere in which genuine feeling can be expressed.

We need to be careful in the use of prayer in crisis situations. I wonder if this pastor is driven to pray as he does by the mother (who diverts wisecracking by asking for prayer), and in part by the grandmother's background of "healing" prayer.

To minister effectively this pastor needs to rethink very carefully the place of prayer in the light of the best understanding of emotional needs. When prayer is used as a diversion from the handling of emotional conflict, it tends to impede rather than enhance progress toward health.

We need to be cautious in praying about "accepting God's will." Many people have very confused ideas about what God's will really is; many feel that to express bitter or rebellious feelings is to be in rebellion against God, and, hence, is not permissible.

The pastor can be of significant help as he encourages the full expression of whatever feelings are present, whether they are thought of as "Christian" or not. Until negative feelings have been expressed, there is little hope for getting to genuinely positive ones.

While we cannot be certain that the gun incident was not accidental, we can feel fairly sure than an unconscious masochistic need was present. Jack's extreme reaction to his father's prognosis seems to indicate deep emotional involvement. We wonder, incidentally, why the pastor did not seek out Jack at this point, especially since the mother cut off his emotional reaction so abruptly.

The mother takes a "common sense" approach in dealing with her son, urging him to buck up and failing to sense that his excessive wisecracking may well be a signal of genuine distress. The pastor might well make it a point to find the son alone and to encourage a free expression of his reactions.

The son is apparently available to the pastor ("many contacts"), but few twenty-three-year-old men will introduce the area of their deepest feelings until some real encouragement is given, encouragement which comes best not in praying, but in acceptance and in realistic confrontation of the facts (in this case, the father's impending death).

How does the pastor look on Mrs. H.? Is she primarily another church member who is to be approached through the usual channels of institutional affiliation, or is she a woman with very real personal needs to be ministered to in a special way?

To raise the question of church membership with this woman, but never to mention her dying husband, is to place the emphasis in the wrong place.

Evaluation by

JACK ANDERSON

PASTORAL counseling is not a "technique," a "method" of dealing with emotional difficulty. It is not something a minister learns to manipulate. Counseling grows out of the minister's feeling about people, his attitude toward life, his concept of God. If he thinks people should be managed and controlled, that life is to be endured, and God to be feared, his counseling will lead to results in keeping with these ideas.

ANDERSON

If he thinks people can trust their emotions and need freedom though it brings anguish with it, that God is doing everything he can to reveal his love, and that life, precarious though it is, must be lived deeply —then another set of results will come from his counseling.

For example: how could Mrs. H. feel "strength and wisdom" from a God who would afflict her husband with cancer that she might be "tested"? How could God "will" a distressing situation such as this and at the same time give strength to the victim and his family?

It seems to me the minister's first task is to think through his idea about God and not try to walk on both sides of the fence at the same time.

What was the minister's motivation, his chief concern and purpose? Why didn't he visit Jack before the accident? (It was a week after Mrs. H. spoke of her son's distress.) Was the minister afraid to let Jack talk about his feelings? Was he more sensitive to the demands of the president of the WSCS than to the needs of a member? When he visited Jack and his mother after the accident, was he more interested in getting a new member than in helping two people in distress?

Every minister has experienced the helplessness revealed in "If there is any way I can help, or the other members of the church, don't hesitate to call on us." I have tried to escape with similar statements, but always with a sense of guilt. The minister should have held up to this distressed soul the love of God.

He might have prayed something like this: "O God, we know thou art conscious of our distress and pained at our anguish. We feel thy love is a extended toward us. Help us to fe concern, to be comforted by thy tion, and to support and stren each other with our love."

There *are* techniques in coun which will guide one entering thi of interpersonal relations. One g principle is to concentrate on the ings of the counselee. It is a co temptation to be led astray with ences to other members of the fam certain amount of conversation others will always intrude. It minister's business to bring this mation back to its relation to the tions of the counselee.

Mrs. H. was distressed about he band's condition and her son's rea But it was Mrs. H. who was talki the minister. He should have co trated on her feelings.

I gather from his description first visit that she did "talk it out. showed evidence of having re help at that point. But in a lin illness or a situation which will ge gressively worse, there should be opportunities to "talk it out."

The minister should have gone her several times. He should have her an opportunity to talk abou husband, their married life togeth could ask about her son's early how close he was to his fathe good times they had together.

Following this principle the mi should give Jack a chance to talk himself. Whether or not the ac was unconsciously an effort to p himself, Jack is upset about his fa condition and he has had a seriou cident himself.

At the time of the accident Jac the only member of the family wh longed to this minister's church. W sensitive minister would hesita push himself on a nonmember, he ly ought to offer his services to on is a member. Jack might not wa explore his emotions. I think he w

Mr. H. needs help too. After all the one who is sick. If his ministe not offer this help, I would not tate. While Mr. H. has not felt s enough to talk to his wife or the tor, he must have guessed the se ness of his illness. The minister be guarded in his approach, care his questions, and very close to G he proceeds.

If Mr. H. knows he is not goi get well, he may want to protec family, thinking they do not kno he may want to avoid a display of emotions over a long period of tin any case the minister would kee confidence and Mr. H. would get strength in being able to talk to s one who understood.

JACK ANDERSON *is pastor of White Temple Methodist Church, Miami, Fla.*

Methodist Plan of Communion

Continuing a commentary on the Ritual for the Lord's Supper, this writer treats Communion and Postcommunion.

W. MAYNARD FRENCH

HE atmosphere of Holy Communion rows heavy with the accelerated nsity of the portrayal of the actual e events of the Lord's Last Supper. to the faithful of God's kingdom the command, "draw near," is lov- directed.

he Invitation is reminiscent of cele- ions in the medieval cathedral. r the unconfirmed had been dis- ed, the confirmed would gather in choir where they would be nearer Sacrament activities. The Invita- as we now use it first appeared in 1552 Prayer Book and was com- d by Cranmer from much older ces.

he Invitation should leave no doubt he communicant's mind about his itual preparation for communion. entance, love, and faith must in- ate all other emotions before we "take this Holy Sacrament." Our ing a "new life" depends totally up- the extent to which we flood our- es with this trinity of devotion.

he rubric directing the minister to el and lead the congregation in the eral Confession seems almost un- essary at this point. The Invitation he rubric par excellence.

othing is left for us to do but to el and confess "the heinousness of sin, in whichever of its forms— ught, word, and deed' . . ." that os us from perfect communion with and his Son, Jesus Christ. The l impact of this confession is best eved on one's knees. (See Massey Shepherd, *The Oxford American Prayer Book Commentary*. Oxford University Press, $11.00)

Wesley, following the 1552 Prayer Book, instructed only the minister or a member of the congregation to intone this prayer. To the credit of later redactors, all may now participate.

The preamble of the Absolution, prayer for pardon, once more reminds us of the prerequisites of God's forgiveness, "hearty repentance and true faith." To the penitent the Absolution sings a heavenly benediction of eternal goodness and everlasting life.

Wesley's major change in the Absolution was to substitute "us" for "you." This perhaps was done in deference to the benedictional qualities of the pronouncement and certainly in consideration of his army of lay preachers who would be reciting the declaration.

The Comfortable Words give scriptural support to the Absolution. (1 John 2:1, 2; 1 Timothy 1:15; John 3:16; Matthew 11:28.) Only the arrangement of the sentences has been altered since Wesley's revision. They stand as flying buttresses, arching the gap of time, a voice from the past, supporting and holding firm the meditations made by man.

The *Sursum Corda* derives its name from the first line of the first versicle, "Lift up your hearts." It is impossible to establish a date for its first usage in the liturgy of the Holy Table. It was probably used from the very beginning to introduce the Prayer of Consecration.

The first pair of versicles was shouted by the early Christians to condition their minds and souls to the lofty spheres of the spiritual banquet. The second pair of versicles is the Jewish benediction over the cup of blessing at the common meal. Its appropriateness at this juncture is unchallenged.

The Comfortable Words and *Sursum Corda* have been restored to the Methodist liturgy in the last twenty-five years after an absence of over one hundred years. Previous to the restoration, the Collect for Purity followed the Absolution.

The Introduction to the Prefaces and the Prefaces themselves appeared in all the Prayer Books after 1549. They were included in Wesley's Sunday Service and in Methodist liturgy until 1924.

In the 1924 Discipline the Introduction to the Prefaces and the Prefaces were placed *after* the communication of the ministers. They continued to be out of joint until they were reset in their normal position in the 1932 Discipline.

The Introduction to the Prefaces and the Prefaces to the Sanctus inject a unique quality to Christian worship. The Introduction strongly hints that the occasion for the worship of God should not be subject to the whims of the individual but that "at all times and in all places [we should] give thanks. . . ."

As the Sanctus suggests, we not only worship with other earthlings but "with the whole company of heaven, . . . evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen."

The Sanctus was the great "Seraphic Hymn" heard by Isaiah in the temple. It was used in the liturgy of the Jewish synagogue and later found its way into early Christian practices. If the mood is to be ventilated properly, the Sanctus must be sung. It is interesting that the Disciplines of 1924 and 1928 gave the page number for the music to be used with the Sanctus.

In the 1928 Ritual the Preface and Sanctus followed the minister's communion and preceded the people's communion. A similar condition existed in the Ritual of the Methodist Episcopal Church, South as late as 1938. Here the Preface and Sanctus followed the Collect for Purity, which appeared where the Comfortable Words are normally placed. The *Sursum Corda,* which logically introduces the Introduction of the Prefaces, was omitted.

Prayer of Consecration

Actually the Prayer of Consecration begins with the *Sursum Corda* and ends with the Thanksgiving in the postcommunion. The foundation for the Prayer of Consecration was laid by the Jews. It was customary for the Hebrew host to utter a prayer of thanksgiving over the "cup of blessing" at the conclusion of the common meal.

The prayer contained three basic themes: (1) a thanksgiving for the food and all other benefits; (2) a thanksgiving for the covenant of re-

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demption God made with the Jews; (3) a prayer for the gathering together of all the faithful into the everlasting kingdom of God.

Immediately following Christ's death and for the next 300 years the exact wording of the Prayer of Consecration was left to the vocal prowess of the celebrant. During the fourth century, however, the prayer was formalized and furnished with an outline of moods which, with one or two major exceptions, has defied the tamperings of liturgical redactors.

The outline for the prayer is as follows (keep in mind the previously mentioned boundaries of the prayer):

(1) The Preface, a hymn of praise to the Father of Christ, in which we join with the angels and archangels to magnify the holiness of the Lord.

(2) The Prayer of Consecration proper; here we praise God for the sacrificial giving of his Son for our salvation, which is recalled to us through the Words of Institution at the closing of the prayer.

(3) The Oblation or offering of the holy gifts of bread and wine to God. In the Prayer Book of 1661 the Oblation was called the First Thanksgiving and it followed immediately after the act of communion. The prayer was misplaced.

Wesley did not change the position, although he did delete the second Thanksgiving, probably to shorten the service. The Oblation or First Thanksgiving should follow the Prayer of Consecration. The prayer mood is anticipatory, preparing the communicant for the act of communion.

(4) Next is the Invocation. This prayer has been deleted in its entirety by Wesley and succeeding Methodists. In the Roman Mass it is the Prayer of Invocation which turns the elements of bread and wine into the actual body and blood of Christ. Obviously it is omitted from most Protestant services, and where it is used the accent is entirely different from that of the Roman transubstantiation.

(5) The Prayer of Humble Access follows the Invocation. The Prayer Book of 1661 placed the Prayer of Humble Access before the Prayer of Consecration. Not until the 1932 Discipline did the Prayer of Humble Access return to its ancient position.

(6) The final sequence in the act of consecration was the Lord's Prayer. Wesley placed the prayer before the act of communion. Since the Lord's Prayer is repeated earlier in the service, it has been omitted from this section.

Our present Prayer of Consecration proper contains two separate thoughts. At the beginning we are reminded of the sacrifice of Christ and our obligation to continue its remembrance, while at its conclusion there is a rehearsal of the words of Christ instituting and giving scriptural authority to the memorial feast.

The manual acts suggested by footnotes in the Prayer of Consecration should be observed since they make the words visible and symbolically dramatic.

The Prayer of Humble Access is the last desperate plea to God that our total unworthiness might be covered by his grace before we become partakers of "these memorials." The prayer beautifully expresses the hope of all true Christians that we who partake of these memorials of Jesus Christ "may be filled with the fullness of his life, may grow into his likeness, and may evermore dwell in him, and he in us."

The act of communion should be unhurried and at the communion or altar rail, with the people kneeling.

It is said that an ancient custom of nomadic peoples was to offer sanctuary to friend or enemy alike in one's tent. The modern nomad still repeats the ageless formula of hospitality to his guest while serving the final cup. "This is my blood, drink all of it, and while it remains in your body, you are under my protection."

Could it have been that Christ was paraphrasing this nomadic pronouncement to assure his continual presence with his disciples in words that were familiar and potent to them?

In any event these words rep to the communicant while kneelin at the moment he touches the m rials of Christ's body are the ultim personal devotionalism. The v "This is my body and blood give you," should produce a soulquake can be repaired only by increasin and devotion to Christ.

Postcommunion

The Prayer of Thanksgiving duces the postcommunion prayers Thanksgiving or Eucharist, as som nominations interpret it, has ously been alluded to in referen the Oblation.

A layman's definition of oblati to offer something, make an offeri this prayer the communicant is of himself to the service of God's kin

The final hymn is always the in Excelsis. No other hymn is n sary; no other hymn can mat beauty and majesty. It should means be sung.

The Gloria in Excelsis inheri comeliness from the ancient Mes praise-shouts of the Jews.

The blessing is an expansion of lippians 4:7. Originally it was nounced at the close of antecommu Cranmer, however, placed it i present position and wording.

The prayer recognizes the inabil man to grasp all the mysteries o Sacrament, but the presence and of God will find a way to make intelligent and ardent suitors of C

Liturgical Question Box

By R. P. MARSHALL

QUESTION: *I have recently moved to a church which has the open chancel. I am puzzled about how to get from the lectern to the pulpit, and when to make this change. What is your answer?*

ANSWER: The obvious answer, although a somewhat facetious one, is—simply walk from one place to another. But from experience with this often asked question, I understand that the problem is not quite that simple.

The questioner is bothered by the problem of passing in front of the altar. Shall he make any sort of ritualistic gesture here? It is not necessary in a Protestant church, and, indeed, in any church, unless the minister be a Catholic and the Reserved Sacrament be upon the altar.

It is well, however, to remember that the altar is especially sacred and not to be approached as if it were nothin an ordinary table. Thus it is we show by our actions that the Holy is symbolic of God's presence in church. This may be done by faci during the prayers, if this is under by the people as nothing more good church manners, and not superstitious action.

The best way to avoid undue mony and yet observe the propriet to conduct the service up to the tory from the lectern and then, the offering has been received fro hands of the ushers, to carry it re ently to the altar and stand with b head while the response is sung, f the altar, not the people. After simply turn and walk down to the pit, or to the minister's chair, where will stand during the singing o sermon hymn.

istrict Workers' Conference

One district gets its work done in fewer meetings by combining its activities into a quarterly workers' conference.

W. C. WESTENBERGER

ALIZING that the pastor and his people have a multitude of coments on a community-wide as well local church basis, I have reduced umber of meetings for the district ich I am superintendent. The plan se is a fifth Monday quarterly ers' conference.

chose the fifth Monday to avoid cts in the local church. No group, urse, can have a regular monthly ng on the fifth Monday.

ifth Tuesday or a fifth Thursday erve quite as effectively, of course. t, we are contemplating a shift to fth Tuesday because of complicasometimes caused by long holiday ends which extend through Mon- four years the long holiday week s the only complication we have ntered.

Nashville District (fifty-five hes) found that a monthly meetf its preachers, though well atd, was not sufficient for the full otion of the church's work. Some- the program got no further than reachers' meeting, since most of ethren decided, without the coun- their laymen, to reject one project or of another.

getting representative groups of en together from all of the hes, we accomplish two things. we inform the laymen, assuring that Methodists all over the dis- will be engaged in each enter- Second, we make it hard for any erson to "pigeonhole" the essenhases of the church's work.

more the people know of the h's opportunities and responsibilhe easier becomes the work of the r. These informed persons can be useful assistants in a job that is too big for any one man.

The program for these quarterly workers' conferences is divided into two parts. The first hour is spent in presenting the general emphases such as missions, education, evangelism. For the second hour, we divide into smaller groups or workshop sessions to consider specific subjects and organizational functions.

Sometimes the interest in the workshop is so sustained that the leader requests a longer period of time; especially has this been true of the workers in the children and youth divisions. Each group has its own district organizational structure, and often meets with the district staff to plan future programs.

Frequently we adopt a theme for the conference—such as "Learn How" conference; "Learn How to Have a Better Church School"; "Learn How to Teach Children Better." Another time we may use the theme, "Better Do" conference, in which we discuss ways of becoming more effective.

Persons on the district staff conduct the workshops and secure resource persons. The district director of evangelism, for example, is responsible for the workshop group of chairmen and members of the commissions on evangelism.

Someone may ask, "What has become of your missionary institute, your temperance institute, your educational planning conference? Have you not limited these important meetings to one hour?" The answer, of course, is yes. But let us look at some facts.

Before this type of program was inaugurated, the District Missionary Institute, which lasted two hours, was able to draw only about 235 people. Last year the one-hour district missionary emphasis was attended by 860. Every essential item was presented and, in addition, these persons spent another hour in a workshop designed to help in the area in which they were working.

The same was true of the planning conference and the temperance institute.

People in the local churches favor highly the fifth Monday conferences. Members of the Methodist Board of Education are enthusiastic about it. Many staff members of the general board are working with us in this program.

How It Helps

What has it done for the Nashville District? For one thing, it has given the chairmen of the commissions, the division superintendents, and workers in the church school an insight into the possibilities of their respective jobs. It has activated the four commissions in many churches.

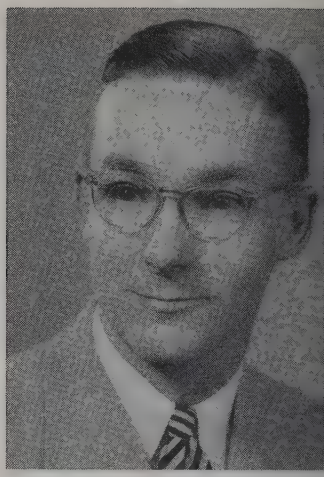
These conferences have given an increasingly large number of workers a view of the total work of the local church and an appreciation of the aims of the connectional church. Above all, they have enabled us to see some of our serious weaknesses and to provide information designed to correct them.

The plan is not perfect, but it is basically sound and workable. Our only cause for anxiety is that we might not be able to sustain the interest of the people year-in and year-out. The splendid reception which the idea received frightens us lest we disappoint a large group of sincere church workers.

The committee on nominations in each local church has been asked to make a study of the responsibilities placed upon its laymen, and to spread these tasks among more people. This, of course, will give us a large number of untrained workers. But we have in the fifth Monday workers' conference a unique opportunity for effective training.

C. WESTENBERGER *is superintendent Nashville District of the Tennesnnual Conference.*

A Partner in Teaching



The happiest and healthiest relationship exists where the pastor considers the director of Christian education not a competitor or a flunky, but a partner in God's work.

By LEE C. MOOREHEAD

IN NO OTHER WAY does a pastor more fully expose his own inner capacity for Christian grace than in his relationships with his staff members. These relationships open windows upon his soul for the display of his virtues and vices. Sometimes this view of him speaks so loudly that it does not really matter what he says in the pulpit.

This is especially true of his relationship with the director of Christian education. The search for qualified persons in this field goes on endlessly, almost desperately. Our churches have developed a tremendous need for the expert guidance of Christian education. The supply of professionally trained directors is almost negligible in comparison with the demand.

The pastor who does not have it in him to build a good relationship with his director is going to be without one. There are just too many other places for the director to go. The pastor who wants a director had better scrutinize his attitudes.

Rivalry Is Degrading

He ought to begin by deciding whether he really believes in the importance of Christian education. I know of a number of pastors who have actually "fought" the church school. They consider its far-flung programs and interests as subversive activity against their own role in the church.

Perhaps they see the church school as a rival of the pulpit. Possibly they fear that the church school will divert too much attention from worship. Some are even contemptuous of the aims of Christian education, contending that they have been overrated and overemphasized. A pastor holding these views surely cannot have a good relationship with the director.

I believe that such views are wrong. They degrade one of the most vital functions of the church's life. The church school is no more of a threat to the pastor's role than the choir. Indeed, a strong program of Christian education will prepare people to worship more meaningfully, just as great music enhances one's awareness of the presence of God. The church school, if true to its purpose, will prepare its students to be more appreciative and perceptive of the pastor's preaching.

In accepting the necessity and validity of Christian education, the pastor accords to the director a respect for professional integrity which is essential to a good relationship. The director who has had advanced training will be grateful for this respect. The relationship will be strengthened if the pastor makes it plain that he needs the director on the church staff because her (or his) professional knowledge and skill in this field are likely to be superior to his own.

The pastor will thus make it clear that he wants something more than just getting the Sunday school off his neck. Some pastors are extremely bothered by the Sunday school because they have so little knowledge and interest to contribute to it. The director will appreciate the pastor's conviction that the church school is indispensable in the church's strategy for building the Kingdom.

Many relationships with directors have been unpleasant because the pastor consciously assumes the role of top-dog. This is an unfortunate ailment of the ministry. It debilitates all of his relationship. The happiest and healthiest church staff relations exist where the idea of partnership is dominant other concept seems unworthy Christian ministry. The director more effective as a partner.

For Women Only?

Most directors are women. The many consecrated men who hesit enter the field because of the pr ing notion that it is a woman's jo is unfortunate. Perhaps it revea church's double-mindedness wit gard to the ministry of women. tian education is thought to be a place for women. But why shou make so great a difference?

The church which I serve has unusually blessed in recent yea two directors—one a man, the a woman. Each has been so com that we have long since ceased to of them primarily as male or f The most important characteris both is that they are valuable *pe*

Some male pastors apparently parade their arrogance (while rev their insecurity) in the presence talented woman. If the director woman she deserves to be appre as a person. Rather than try to her in a woman's place, the past be wise if he makes a real place f as a person.

The pastor must be a person wh graciously encourage the love an spect people have for the direct he desires that respect for himse will ennoble his relationships wi his staff members by a willingn share. His staff relations wi poisoned if he is jealous.

The pastor ought to increase t rector's sense of security. Far too directors have been utterly depe upon (or at the mercy of) pasto their security. Certainly the usef of a staff will break down if th

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LEE C. MOOREHEAD *is pastor of Indianola Methodist Church in Columbus, Ohio.*

armony. Eventually someone may to "go." The pastor has the pri- position so it is usually the direc- ho is dismissed.

he pastor is most responsible for ntire church then this may be un- able. Yet the director should be cted against injustice. Because of conviction I have written into the nalysis which we have for our di- r a provision for her ultimate re- e to the official board if her rela- nip with the pastor breaks down.

n Errand Runner

e director does not want to be used errand runner, a glorified secre- or a mimeograph operator. Such ions are clearly misappropriations ent and training. They can result in a depressed spirit for the direc- he pastor should see that this does appen.

he pastor is concerned for his own ssional growth and enrichment, he ccord the same concern to the di- r. If a pastor believes that it is ssible to keep intellectually alert ut spending many regular hours interrupted study, he will insist the director have the opportunity ow—and he will both encourage uard her time for study.

ving confidence in the director's ssional competence, the pastor will to share the ministry of the h. When church groups want a er they usually call upon the pas- he implication is that the director othing to offer. This is not true. I found that directors have a great to offer, and I am always proud ve our director share her ideas ny occasion.

ile the pastor has the major re- ibility for effecting a good rela- nip, the director must do her part. director must be concerned with vork of the pastor. She must be g to know and understand the ems he faces. She should love all s of the church's life.

director can frustrate a good rela- nip by disdaining the activities of hurch for which she is not directly nsible. She ought to attend the ings of the official board where the e life of the church is brought r review. The director must be the of person in whom the pastor will to confide. By sharing burdens irector can help to ease the sense neliness which often fills the pas- s he grapples with his duties.

is rewarding relationship can be ved if both the pastor and the di- r are deeply committed to Christ is Church. Their relationship then nes a vivid witness to the power e Gospel.

Idea Forum

Youths Assist Pastor In Morning Services

Every Sunday morning in First Methodist Church of Olympia, Washington, a robed high-school or college student leads the responsive reading and reads the Scripture lesson. In assisting the pastor, he witnesses publicly to his Christian faith and gains a deeper appreciation of public worship.

This has been a regular procedure for eight years. Upon accepting this responsibility, a young person agrees to meet the pastor in his study for an hour.

First, the order of worship is studied. It often comes as a surprise that it is not merely a program of events to fill the hour until sermon time. Seeing the progression from praise to confession, to illumination, to dedication, is a new experience.

The background and meaning of the Scripture and responsive reading are studied. Reading them is first practiced with the help of a tape recorder. A study of voice quality, emphasis, and understanding is made as two or three recordings as compared.

Then comes a practice reading from the lectern with the live microphone of the hearing aid and public address system. After this the youth is asked to read the passages aloud at home.

This takes time and planning. But the youths enjoy it and the congregation likes it. Best of all, it is partly responsible for the large number of youths in the congregation every Sunday.

William E. Callahan, Jr.

Church Prints Year Book

First Methodist Church, Pineville, Kentucky, gets out its own *Year Book.* The small fifty-page booklet is mimeographed, has a printed cover on which there is a picture of the church. The book "tells all" about the church, whose pastor is Leslie M. Rogers.

It includes a directory of members, officials, committees, commissions, and groups such as the men's club; a list of events in the church year; annual conference reports; the new budget and various financial reports; a chart showing the organizational structure of the church; and an explanation of the division of the Methodist World Service dollar.

Panel Aids in Counseling

A panel of "experts" assist a pastor in Albany, New York, in helping his parishioners solve problems raised in counseling. Kermit L. Lawton, of Madison Avenue Baptist Church, has enlisted the aid of a physician, a psychiatrist, a consulting psychologist, a psychiatric social worker, an attorney, a school nurse, and a neighboring Presbyterian minister with psychiatric training.

All of them volunteer their time, meet once a month to review cases and make recommendations. Reports are presented by Lawton, who usually makes all direct contacts with the parishioners who seek counseling.

W. W. Reid

Modern Class Meetings

Gone are the days of Methodism's class meetings. A good idea in its day, it is now obsolete. Yet the need lingers on for a similar workable plan in the modern church.

We think we have such a plan at Greece Methodist Church, Rochester, New York. We call it the Sector Plan. The membership in my church and its suburban parish is divided into quarters. A couple serve as sector chairmen in each of the four segments. There is one sector chairman for the entire parish.

The sector chairmen pass information on to the members via the telephone. They even have a telephone relay, which enables everyone to get information in a few hours.

Each of the sectors is responsible for certain activities in the church. One sector may take over plans for a "family night," another for a money raising project or refreshments for the men after a work project.

A second couple in each sector make up the Assimilation Committee. They are also members of the Commission on Membership and Evangelism.

Each quarter a list of prospects is prepared by the minister. Names are gained through surveys in new housing or by register of attendance at services. The sector chairmen divide the prospects, according to geographical location, among the assimilation couples. These couples visit the prospects, seeking commitment to Christ and his Church.

This plan does not eliminate the pastor's call or his counsel, but it shows newcomers that the lay people also care. Once each quarter new members are received into the church and the Assimilation Committee members stand at the altar with their new friends.

Leonard Ives

The Fountain

Hopeful Sign

The most hopeful aspect of man's present predicament is that he is beginning again to ask questions about himself. . . .

—Howard Hong, in *This World and the Church* (Augsburg Publishing House)

Secret Growth

When a landslide or an avalanche takes place, that is a crisis, a sudden, mighty outburst, but for years before it happens a gradual and largely hidden process has been going on, working towards that crisis. Water or soil or stones have been gathering in one great mass to prepare for this visible outburst. So it is, we can imagine, with the Kingdom of God. It spreads and increases in a process of secret and gradual growth, but this process will find its culmination in one great crisis when the glory and gathering power of that Kingdom will suddenly break forth.

—Ronald S. Wallace, in *Many Things in Parables* (Harper & Brothers)

Consequences

We cannot produce a peace-loving generation in a war-dominated time. We cannot produce the secure child—which is not to say a child with an exaggerated drive toward security, something else again—in an age when fathers are called off to war, lonely mothers are sick with worry for years on end, and everyone has the jitters about whether Armageddon might break out tomorrow. We cannot seal off certain races and nationalities from the great American Opportunity we never tire of glorifying and then expect their children to grow up without bitterness. We cannot, it seems, have it both ways. We cannot have wars and injustice and hope thereby to gain the fruits of peace and justice.

—John Cogley, in *Commonweal* (July 1, 1955)

Cure for Anxiety

A young couple had sought repeatedly to get married. On three occasions the bride-to-be had broken the plans because of an illness. She began to sense the illness to be allied with her reluctance to leave home. In the process of pastoral counseling, the depths of her sense of disloyalty to her father in getting married surfaced. She did not feel that she could possibly be doing the will of God to leave her father to be constantly slandered by her mother. She and her father had always been joined in a common cause of protecting each other from the unfairness of a mentally sick mother who was constantly accusing the father of dishonesty, unfaithfulness, etc. As the girl began to get free of her sense of sin, the pressure of her illness was relieved. In the impending possibility that a lung disorder would recur, she sought premarital pastoral counseling. In the discovery of her sense of sin, in an enlarged perception of the will of God, and in the fellowship of a Christian group she discovered relief and redirection. She did not become ill; she clarified her intention to marry; she has had no recurrence of the illness in eight years.

—Wayne E. Oates, in *Anxiety in Christian Experience* (Westminster Press)

Lost

A farmer came down the lane obviously searchin something. "Got a stray," he explained to the city he met. "How do they get lost?" the man asked. just nibble themselves lost," said the farmer; "they their heads down, wander from one green tuft to an come to a hole in the fence—and never can find a h which to get back again." The city man answered, people, like every generation of foolish man."

Is not this the story of the tragedy of human life may recall the story that received wide publicity years ago of a veteran of World War I who came o platform of an American Legion convention and trag cried out, "Can anyone tell me who I am?" What thought to be a joke, was a tragic reality. He didn't his own identity and thought some of his old buddies be able to identify him. Does not our generation w onto the stage desperately in search of its identity at t

—Hoover Rupert, First Methodist Church, Jac Michigan

Facing Death

Two old ladies were dying shortly after I assumed c of the parish. They were both equally respectable me of the congregation. But I soon noted that their m of facing death was strikingly dissimilar. One old lad too preoccupied with self, too aggrieved that Provi should not have taken account of her virtue in faili protect her against a grievous illness, to be able t death with any serenity. She was in a constant hy of fear and resentment. While my own simple ide would have scarcely been equal to the test of facin ultimate issue, I found myself deeply disturbed b fact that faith was evidently of so little account i final test. The other old lady had brought up a health wholesome family, though her husband was subj periodic fits of insanity which forced her to be the b winner as well as homemaker. Just as her two spl daughters had finished their training and were eag give their mother a secure and quiet evening of lif was found to be suffering from cancer. I stood weel her bedside while she told me what passages of Scri what Psalms and what prayers to read to her; m them expressed gratitude for all the mercies of God she had received in life. She was particularly gratef her two daughters and their love; and she faced with the utmost peace of soul.

—Reinhold Niebuhr—*His Religious, Social Political Thought* (Macmillan Co.)

Faded

Being too completely at home in the commonwea common sense has its price. To measure the cost, a the twentieth reunion of your college class. There meet one of your classmates, still vigorous and well and obviously prosperous. With him is his wife, also kept. Their marriage is a secure one; they are sinc dedicated to each other. But you remember when the met. You recall the time he summoned courage to te about her, as though Adam were describing Eve to a ing angel. The light of that first vision, in which h her as more than a mortal senior at the state univ has faded into a comfortable domestic glow. Perhaps to. But the loss is there.

—Chad Walsh, in *Behold the* (Harper & Brothers)

ughts

ere are dead thoughts and there are living thoughts. ad thought has been compared to a stone which one plant in the soil. Nothing will come out. A living ht is like a seed. In the process of thinking, an answer ut a question is devoid of life. It may enter the mind; l not penetrate the soul. It may become a part of knowledge; it will not come forth as a creative force.
—Abraham Joshua Heschel, in *God in Search of Man* (Farrar, Straus & Cudahy)

nt Pilate"

s interesting to discover that in the Coptic Church ncient branch of the Christian Church in Egypt and of the Near East) Pontius Pilate is regarded as a The slim basis for that high honor is that he said of : "I find no fault in this man."
t sounds very well. But it is hardly a basis for saint- or, for that matter, for Pilate's being accorded a rating mmon decency because he did not back up his words. saying, "I find no fault in this man," he delivered to the soldiers for crucifixion. Such words are very o say, but they are worthless if not backed up with

re are many people today who can say truly: "I find lt in this man," when referring to Jesus. As a matter t, any verbal criticism of Jesus is a very rare thing to However, it is very common to find people whose ac- say: "I find no fault in this man, but I haven't been to urch in years." The actions will say, "I find no fault s man, but I wouldn't lift a finger, and don't, to aid the he cared for most."
—Halford E. Luccock, in *Unfinished Business* (Harper & Brothers)

inder

interesting ceremony occurs annually when the Presi- of the Methodist Church in England is inducted into The retiring official hands to his successor a symbol position. It is neither a badge nor a hood. It is not a , nor is it a scepter. It is a tiny, well-worn pocket It is the Bible which John Wesley carried during avels throughout England and used when he preached doors. The new president keeps this reminder of the tance of the Bible while he is in office. It suggests he Word of God is no less essential to the church in eneration than it was in Wesley's day.
—G. Ernest Thomas, in *Spiritual Life in the New Testament* (Fleming H. Revell Co.)

rved Seat

of the worst things a pastor can do is let a parishioner that he has been shocked by the recital of some tale of sin and failure. I have a beautiful red leather in my study. When someone begins his story, "You never heard anything as bad as my problem," I gently im and say, "Then please sit in that red leather chair e other side of the desk, because I reserve that seat e person who has fallen from grace lower than any other friends and acquaintances." Then I hasten to e story of Jesus and the woman taken in adultery, y visitor is at ease.
—James H. Robinson, in *Adventurous Preaching* (Channel Press)

Awakening

An eighteenth-century nobleman in Germany looking one day at a painting of the Crucifixion found that this was no longer a familiar representation of a distant event. The eyes of the Crucified seemed to look right at him and say: "All this I have done for thee; what hast thou done for me?" This experience of Zinzendorf, the founder of the Moravian brotherhood, is by no means unusual in Christian history up to the present time. But such realization need not be sudden and dramatic. For millions it has come quietly and unobserved; yet it has happened. They could say, "Once I was blind: now I can see", without being able to put any date to the awakening. In every case what happens is that the work of Christ *for us* becomes the work of Christ *in us*. . . .
—David H. C. Read, in *The Christian Faith* (Charles Scribner's Sons)

Duel

It was a notable experience at the Second Assembly of the World Council of Churches at Evanston to hear a duel between two eminent American churchmen, one insisting that the secular emphasis in American education was essential for the preservation of liberty and the other, with equal prophetic fervour, insisting that this emphasis was a disaster!
—M. A. C. Warren, in *Caesar the Beloved Enemy* (Alec R. Allenson)

History's Rebirth

The life of Christ is not an exhibition of over-ruling power. Its glory is for those who can discern it, and not for the world. Its power lies in its absence of force. It has the decisiveness of a supreme idea, and that is why the history of the world divides at this point of time.
—Alfred North Whitehead, in *Religion in the Making* (Macmillan Co.)

Respect

We admire independence in the pulpit. In truth, if the prophet loses his independence, he ceases to be a prophet. A few years ago I knew a minister who was pastor of one of our largest churches. There was a gentleman in his church and on his official board whose contribution to the budget was unusually large. Now it came to pass that when this pastor announced a service in the interest of prohibition, this generous gentleman at once sent him an urgent letter of protest. He declared that since the liquor question was purely political it had no place in the pulpit. That pastor saw this large contribution, which was much needed, vanishing into thin air. In spite of that fact he wrote a letter after this fashion.

"My dear Friend: I see from your letter that you are a convinced wet. It happens that I am a convinced dry. The only way I know to keep my self-respect and to keep your respect for me is to act like what I am. Therefore, the meeting will go on as per schedule."

That pastor received a very gracious letter from his wet friend. Not only so, but he continued to receive his large contribution. This was not the case, I am sure, because that wet friend had come to agree with his minister. It was rather because he was compelled to admire and respect his independence in spite of his inability to agree.
—Clovis G. Chappell, in *Meet These Men* (Abingdon Press)

New Books on Pastoral Psychology

By CARROLL A. WISE

WHAT IS the best book on ———? This question comes from pastors in regard to many subjects. Sometimes it is easy to answer, for on some subjects there is an outstanding book, but on other subjects this may not be the case.

This quarterly survey is written to keep the pastor posted on new books. No pastor will read all of these, but many may find here a book which will answer some of their immediate needs.

There are many textbooks on marriage designed for college courses. But a new one has appeared which has unique values. ***Education for Marriage,*** by James A. Peterson, interprets the psychological aspects of marriage in a very enlightening and helpful manner. Written by a marriage counselor who also has theological training, the chapter on religion emphasizes religious togetherness.

Peterson's discussion of sex is dignified and sound, and again the need for mutual sharing and togetherness is emphasized. Sociological aspects of marriage are well considered, but marriage as a living relationship with profound human values is central. This is an excellent work for the pastor who is conducting marriage education courses in his church.

Facts of Love and Life for Teen-Agers, by Evelyn Millis Duvall, is just what the title implies—a discussion of the physical, emotional, and social aspects of maturing into adulthood. It is written in a style that teen-agers will find interesting and understandable. It can be recommended highly.

The pastor is frequently called upon to advise on the matter of adoption. This is an intricate and complex problem. ***How to Adopt a Child,*** by Ernest and Frances Cady, is an excellent book for both pastors and couples who are interested in adoption. An especially helpful feature is a list of all the state licensed child-placement agencies in the United States.

Moving into the field of dynamic psychology we find several interesting contributions. A unique book, filling a large gap, is ***The Individual Psychology of Alfred Adler,*** edited by Henry and Rowena Ansbacher. For the first time we have a comprehensive compilation of Adler's thought, some of it appearing in English for the first time. In reading it one becomes aware of the great influence of Adler on much psychological thought since his day. This is a sourcebook of great value.

Group psychotherapy is a modern development of great significance to the Church for it may teach us some things about the psychological aspects of group experiences within a church. ***The Fields of Group Psychotherapy,*** edited by S. R. Slavson, is a compilation representing the practice of group psychotherapy in twenty-six specific fields or problems such as marriage, industry, alcoholics, allergies, delinquents.

Each chapter is written by a person of long experience in his field. The book can give the minister helpful insight into the principles and practice of group psychotherapy, especially as it is utilized in relation to certain specific problem areas.

Bridey Murphy has created a rash of interest and very questionable practices in hypnosis. This makes rather timely the republication of two studies by Paul Schilder in ***The Nature of Hypnosis.*** Though these studies were written twenty-five years ago, they are still authoritative today, as well as illuminating.

Principles of Psychoanalysi Herman Nunberg, is a revision work which first appeared in Sw land in 1932, now for the first translated in English. It is a compr sive and authoritative discussion orthodox views as developed by and as such has real merit and va adequately presenting Freud's th

Homosexuality has become a s problem in England, and perhap as serious in this country, but the lic is not as much aware of it Nor is the Church as seriously of it, in spite of the fact that a c number of homosexuals find thei into the ministry and other rel work. From England comes an esting study, ***They Stand Apart,*** by J. Tudor Rees, a judge, and V. Usill. It contains chapters v from the legal, social, Christian logical and psychiatric points of

Hobohemia, by Frank O. Bec series of short, vivid studies docu ing the work of a Methodist pasto social misfits in Chicago Skidrow centers for social radicals before War I. The final chapter on Addams is an exception in a sens each chapter reveals an understa and love for human beings no how sick they may become.

Cancer is a genuine fear with and a pathological phobia with ***The Truth About Cancer,*** by C S. Cameron, medical director American Cancer Society, is auth tive, understandable, and invalua pastor and people alike. It wou well to place this book in the l of every church and high school country, and to encourage its r and discussion.

We come now to a group of dealing with more specific re themes. ***Emotional Problems a Bible,*** by George H. Muedekin cusses problems such as anxiety

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rity, and faith from the light of
l insights.

istian Life and the Unconscious, nest White, is an English psychia- interpretation of the relation of us experience to psychological standing. Here is a psychiatrist rites in the language of religion ily as in the language of psychol- His discussion of conversion, sanc- on, and prayer, among other will be helpful to many.

Individuation, Josef Goldbrun- Catholic priest, has presented a of the psychology of C. G. Jung, n evaluation from the viewpoint e pastor and spiritual director. is a clear exposition of the the- of Jung that is worthy of atten-

cussions are taking place today in s places in regard to the relation ministry and medicine. From a ence in the New York Academy dicine comes ***Ministry and Medi- in Human Relations,*** edited by Galdston, M.D. Ministers, theolo- psychiatrists, and sociologists bute chapters. Many pastors find this helpful and stimulating. re is a revival of interest today ritual healing both in this country n England. ***New Concepts of ng,*** by A. Graham Ikin, is an h work which is now being pub- in this country, with an introduc- nd certain appendices added for ican readers by Wayne Oates.

book embodies a spirit of open- d inquiry grounded in a firm ian commitment which at once on the reality of spiritual proc- in healing and at the same time anything which smacks of char- sm. It is a book well worth care- dy.

isters may become intellectually by reading only material writ- om a religious view. Therefore a like ***The Biology of the Spirit,*** dmund W. Sinnott, may be re- ng. Here an eminent biologist hat aspect of man which we call "as the mass of natural impulses, s, and emotions that well up out otoplasmic purposiveness, setting us goals and longings of all sorts, ous or unconscious." Thus in ical theory he finds a place for ual values, for the soul and for

pastor who takes the Christian ne of creation seriously cannot a closed mind to the insights from y. This book is another evidence he scientist cannot be fully satis- ith science; as a human spirit he deeper foundations for his life. In he pastor may be of help to him, but the scientist may also be of help to the pastor!

Books Reviewed

EDUCATION FOR MARRIAGE, *by James A. Peterson. Charles Scribner's Sons, 421 pp., $5.50*

FACTS OF LIFE AND LOVE FOR TEEN-AGERS, *by Evelyn Millis Duvall. Association Press, 426 pp., $3.50 (Revised Edition)*

HOW TO ADOPT A CHILD, *by Ernest and Frances Cady. Whiteside and William Morrow and Co., 189 pp., $3.00*

THE INDIVIDUAL PSYCHOLOGY OF ALFRED ADLER (A Systematic Presentation in Selections From His Writings), *edited by Heinz L. Ansbacher and Rowena R. Ansbacher. Basic Books, 503 pp., $7.50*

THE FIELDS OF GROUP PSYCHOTHERAPY, *edited by S. R. Slavson. International Universities Press, 338 pp., $6.00*

THE NATURE OF HYPNOSIS, *by Paul Schilder (trans. by Gerda Corwin). International Universities Press, 204 pp., $4.00*

PRINCIPLES OF PSYCHOANALYSIS (Their Application to the Neuroses), *by Herman Nunberg (trans. by Madlyn Kahr and Sidney Kahr). International Universities Press, 382 pp., $7.50*

THEY STAND APART (A Critical Survey of the Problems of Homosexuality), *edited by J. Tudor Rees and Harley V. Usill. Macmillan Co., 220 pp., $3.75*

HOBOHEMIA, *by Frank O. Beck. Richard R. Smith, 95 pp., $2.50*

THE TRUTH ABOUT CANCER, *by Charles S. Cameron. Prentice-Hall, 268 pp., $4.95*

EMOTIONAL PROBLEMS AND THE BIBLE, *by George H. Muedeking. Muhlenberg Press, 188 pp., $3.00*

CHRISTIAN LIFE AND THE UNCONSCIOUS, *by Ernest White. Harper & Brothers, 190 pp., $3.00*

INDIVIDUATION: A Study of the Depth Psychology of Carl Gustav Jung, *by Josef Goldbrunner. Pantheon Books, 204 pp., $3.50*

MINISTRY AND MEDICINE IN HUMAN RELATIONS, *edited by Iago Galdston. International Universities Press, 173 pp., $3.50*

NEW CONCEPTS OF HEALING (Medical, Psychological, and Religious), *by A. Graham Ikin. Association Press, 262 pp., $3.50*

THE BIOLOGY OF THE SPIRIT, *by Edmund W. Sinnott. Viking Press, 180 pp., $3.50*

New religious books from Scribner's

Carl Michalson, editor

CHRISTIANITY AND THE EXISTENTIALISTS

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CHARLES SCRIBNER'S SONS

On the Firing Line

THE MAKING OF THE SERMON, *by Robert J. McCracken. Harper & Brothers, 104 pp., $2.00*

By PAUL WAITMAN HOON

The distinguished minister of Riverside Church, New York City, has tackled the task of writing a book on "preaching in its practical aspect" for preachers out on the pulpit firing line.

McCracken

He well understands that most preachers need help in homiletical method rather than theory, and accordingly attempts answers to such questions as: "How do you select texts and subjects? How do you gather and organize material? How do you outline and build the sermon? How do you plan your time in preparation? How do you avoid getting into ruts?"

After reading this volume, and having heard Robert J. McCracken deliver portions of these lectures, I have no alternative but to say that he has eminently succeeded in his purpose. To risk a poor pun, this is a "Mc*Cracking* good book."

Here is the voice of a man no longer to be known merely as "Dr. Fosdick's successor," but as a great and eloquent preacher in his own right. And one is quite sure that no one more than Fosdick would want it that way.

McCracken deals with the long-range preparation of the sermon; with an elucidation of nine different varieties of sermons (expository, ethical, devotional, theological, apologetical, social, psychological, evangelical, life-situation); with preaching as an art; and with the construction of the sermon.

His best chapters are probably the two dealing with the varied character of the sermon, which cogently plead for variety and versatility in preaching. Salvation from stagnation for preacher and congregation alike, McCracken feels, lies in developing a varied approach. The skill with which the author develops this thesis constitutes itself an impressive illustration of his homiletical method and approach.

Now any reviewer who fancies his self-respect must always find a flaw somewhere in the book he is reviewing, but for the life of me, I cannot find any here. Perhaps some people might lift an eyebrow at the numerous stories McCracken loves to weave into his lectures. But rarely if ever do they strain the point.

One of the best is his concluding story which may well serve as an epitome of the character and conviction of this volume. At the launching of the Queen Mary, a riveter, his chest out and his head up, was heard to say as the great ship went down the stocks into the river: "I put bolts into her."

Make it your rule, says McCracken, as you face your Sunday sermon, to "put bolts into her." His biblical text for the story is: *". . . I will not offer . . . to the* LORD *my God* [that] *which cost me nothing."*

New Relevance

THE BIBLE TODAY (Historical, Social, and Literary Aspects of the Old and New Testaments), *described by Christian Scholars. Harper & Brothers, 208 pp., $5.00*

By LUTHER A. WEIGLE

This book brings to the American public the admirable special supplement which *The Times* of London issued in June, 1954. Some material then omitted for lack of space, and some new articles of special interest to Americans, have been added.

There are twenty-nine articles, averaging from six to nine pages, by twenty-eight scholars. Nine essays are devoted to the various aspects of the Old Testament, nine to the New Testament, and six to the history of the English Bible.

The volume as a whole is packed with information, presented clearly and in sound perspective, and constitutes a valuable summary of the current situation in biblical scholarship. In nearly all of the essays, the reader is in contact with facts, yet never so lost in details as to miss the main points of the essayists.

Ministers will find it an excellent refresher; and laymen will be helped by it to a better understanding of the Bible and of why there is need in our time for revision of the translations which were made more than three centuries ago.

The outstanding essay of the group dealing with the Old Testament is that on "The Hebrew prophets," by N. W. Porteous of Edinburgh. "The pro have . . . acquired a new kind of vance to ourselves and are seen precursors of Christ in ways not viously realized," states Porteous.

This is an essay of only six but its depth and lucidity make classic. I wish it could be reprint an inexpensive pamphlet, and lated widely.

T. W. Manson of Manchester only scholar to contribute two e one on "The Ministry of Jesus" prior one on its "Background"– done with superb competence. The can be said of C. H. Dodd's ess "Jew and Greek." Both men know subjects thoroughly.

The essay on "The Apocrypha value and historical importance H. G. Meecham, will be welcome many who look forward to purch the Revised Standard Version Apocrypha when it is published in

The essay by Basil Willey, King ward VII Professor of English L ture, Cambridge, on "The influen the Bible in social history" is a delight—another that I wish mig circulated widely. Here is a pro of English literature who discern relation of the Bible to religion a life, and understands the issues at in the revision of the English Bi

The new material in the book be found in the Introduction, wh almost completely rewritten; on 155-61 of the essay on "The Re Version," by G. R. Driver of Ox and pages 173-79 of the essay by Fenn on "The Bible Societies. purpose is to widen the purview original supplement to take accou biblical translation beyond the b of the immediate constituency o *Times.*

Driver is an encyclopedic schola an exacting critic. In the *Introdu to the Revised Standard Version Old Testament* (Thomas Nels Sons, 25 cents), I have acknowl his kindness in reading and comm ing upon the RSV Committee's t tive drafts of many of the Old T ment books. In view of the fact we did not adopt some of his su tions, I am all the more pleased his verdict on the Revised Sta Version is highly favorable.

It is true that he qualifies it b judgment that we did not go far en I will not quarrel with him over Perhaps it is not a bad thing tha distinguished British scholar s point out that the RSV Committe at some points too conservative!

teen Key Words

STIAN WORDS AND CHRIS-N MEANINGS, *by John Burn-. Harper & Brothers, 160 pp., 0*

PAUL SCHILLING

nose outside the church are to be- interested in the Christian faith, must understand the great Chris- words. They will not gain such understanding from sermons which only believers hear or from literature which only believers read. In large measure they can gain it only if Christian laymen, with whom they mingle every day, understand the deep meanings of their faith and wit- o it effectively.

URNABY

ce this little book is addressed rily to laymen, but hardly less to s who wish to guide their people an intelligent faith and so to them for becoming able evange- Most preachers now believe that nal preaching is important. John aby's interpretations will help to make such preaching a real unication of ideas.

book discusses sixteen key words express the heart of the Gospel. uthor examines both the common ng and the Christian significance h word, enriching the latter with illustrations from contemporary he result is not so much a theo- l *Wörterbuch* as a conversation in definitions come alive.

Burnaby relationships between n persons provide our best clue to ian meanings. Thus faith is trust promises of God, response to his Revelation is not the impartation trinal truths about God, but the sure of the Revealer himself, when man meets and responds in to the Eternal Person. Even the ledge of God "is not a theology life of personal union between re and Creator."

is not disobedience to a moral but rejection of God's rule. The which guides the Christian is not ermon on the Mount, but the per- its Preacher. Salvation is whole- health, the eternal life experienced ose who share the life of God gh commitment to and communion Christ.

naby affirms the Incarnation as an incomprehensible paradox, and regards "theories" of the Atonement as useless —though he suggests a good one in viewing Christ's death as "the effectual demonstration of God's love for sinners." His discussion would be even more valuable if he had pushed farther the search for a coherent interpretation of these central doctrines.

As a whole the book is a fresh and illuminating treatment which fulfills its purpose admirably.

Tips on Retirement

THE MINISTER'S COMPLETE GUIDE TO SUCCESSFUL RETIREMENT, *by Norman B. Lobsenz. Channel Press, 192 pp., $2.95*

By WILLIAM C. SKEATH

The most significant moment in the life of a minister is the moment when he contemplates actual retirement. Questions arise which demand answers. Many of these questions should have been faced years before actual retirement takes place. Norman B. Lobsenz has made a successful effort to provide material by which these questions can be answered.

Whatever experience the author has had has been supplemented by wide research and careful investigation of many retired ministers and ministers' widows who are more or less happy in their retirement. So the book contains much pertinent and significant data, presented in a clear, lucid style.

The retiring minister is confronted usually by the question of finances. How to adapt to a reduced income; and what chance exists of supplementing his meager pension? These and various other questions not less important to the minister's happiness must be faced and answered.

Many of the answers given in the book are of the conventional type. But they are pertinent answers. It is trite to say that one should prepare for retirement the moment the first salary is received. But it is as true as though Lobsenz had been the first to say it.

Many of the answers are new and practical: the new Social Security coverage for ministers, for example, or the compilation of a list of eighty-eight ways of part-time earning suitable to a minister.

Where shall the minister retire? The author gives a list of places where the minister may live cheaply and in comfort. Various sections of the nation are fully described as to work possibilities, health conditions, and cost of living.

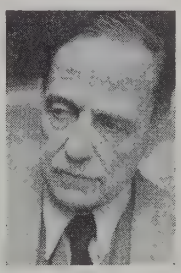
Worthy of His Steel

ESSAYS—Philosophical and Theological ("Library of Philosophy and Theology"), *by Rudolf Bultmann (trans. by James C. G. Greig). Macmillan Co., 337 pp., $4.75*

By LYNN HAROLD HOUGH

Rudolf Bultmann, erstwhile of the New Testament field at the University of Marburg, is widely known for his books on the theology of the New Testament. The volume now under review discusses a great variety of themes.

Bultmann has a richly furnished mind with a happy knowledge of the world-wide field of literary culture. His references to the great literary masterpieces of many lands reveal intimate and brooding knowledge. The essay on humanism and Christianity shows an apprehension of the meaning of the humanistic tradition of Greece and Rome and of the fashion in which it has common ground with the Christian religion.



BULTMANN

The essays are full of rewarding flashes of insight and understanding. Sometimes he fits his discussion into a frame which makes it difficult for him to do complete justice to the theme which he is discussing. He parts company rather casually with positions long held in classical Christianity. At times there is an element of arbitrariness in his conclusions, as when he declares that the address of Mars' hill was not given by Paul.

The trained Christian thinker will find much that is stimulating and much that is provocative in these essays. Best of all is the conviction that the Christian religion comes out of living situations and pours itself into the very currents of vital experience. Always he is fully convinced that, apart from God, man's life breaks down completely, and that all his needs are supplied in that which is brought to him in Jesus Christ.

The style is sometimes difficult and the thought sophisticated. But there are genuine rewards for the severe study of these essays. They are far removed from the conventional discussion from which the blood of life has departed. And the thinker who disagrees with Bultmann will feel that he has found a foe worthy of his steel.

Cartwright's Own Story

AUTOBIOGRAPHY OF PETER CARTWRIGHT, *Introduction by Charles L. Wallis. Abingdon Press, 349 pp., $3.75*

By MELVIN R. MATHIS

Timelessness far outweighs the merely timely and interesting in this deeply moving and often hilarious account of a resourceful pioneer, who spent most of his adult life as a presiding elder of the Methodist Episcopal Church in the area first outlined as the Western Conference.

Many colorful episodes are recounted plainly and with vigor. Despite the frequent use of well-worn phrases, the earnest seeker for souls always shines through. In his exhortations and comments on the passing scene, we are given glimpses of an exciting ministry in the midst of Westerners who were hungry culturally as well as spiritually. Many other phases of Cartwright's active life are revealed.

Peter Cartwright was and still is a name to be conjured with, but man and legend are pretty well separated. One has little trouble, however, in understanding how the legend took root and grew. Cartwright never located. He amassed a sizable fortune, living outside his district on his own farm a good part of the time and conducting frequent quarterly and camp meetings.

The sectarian controversies of his time seem almost incredible today. A much friendlier atmosphere generally prevails among churches today. Methodism had more of a Puritan stamp and put greater emphasis on church membership than is now the case. Conflicts which seem in 1956 to have been so useless are recounted with gusto by the author. The plain truth is that he had little use for religious forms other than those of the backwoods Methodists.

All of this is easier to understand when seen against the background of his life. Though often crude and a quibbler over trifles, Cartwright was a mighty force in beating down rowdyism and vulgarity in his day and in making heartfelt religion triumph over the dead formalism imported from the East. He was, at times, a bit unethical in his ways of making Methodists and in his manner of carrying on devotions in private homes.

Terribly in earnest, persevering and lionhearted, a careful planner, quick to forgive, and generous in his praise of others (notably William McKendree), he was a lover of true knowledge but unmerciful in his scorn of "frills" and "downy, sapient" district superintendents.

This is a challenge to pastors to minister to the needs of their own day, remembering what Cartwright sometimes forgot—that well-loved forms are often outdated by changing circumstances. Charles L. Wallis' Introduction fills in several gaps.

New Life for Old Words

VOCABULARY OF FAITH, *by Hampton Adams. Bethany Press, 124 pp., $2.50*

By WEBB B. GARRISON

Cultures are no more capable of remaining static than are the individuals who comprise them. There is constant flux, development, and change in the elaborate complex which we term an era.

ADAMS

High on the list of variables is language. New words are constantly being coined to designate fresh concepts; at the same time, old words are likely to be invested with novel meanings.

Our Christian vocabulary has been impoverished, says Hampton Adams, because the central verbal symbols are worn smooth from much use. To many a contemporary Christian, a symbol such as "grace" or "revelation" is a vague, oblong blur rather than a sharply etched center of meaning.

Facing this dilemma, which belongs not solely to religion, but to every special field of interest, there are two possible solutions. One of them the author discards by implication. That is, he does not examine it as a genuine option. Adoption of symbols new to contemporary Protestantism is not considered as a way of infusing fresh vigor into "the vocabulary of faith."

Rather, says Adams, the now-conventional symbols must be invested with enlarged meanings. Typical Christians must grapple with accepted concepts of the faith until those concepts assume life and reality.

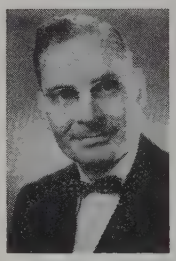
His volume seeks to inject such life and reality into twelve major words and phrases which are central to Christian thought. Designed primarily for lay readers, the book fills a niche too long unoccupied. It could well serve as a text for study by groups of adults, young adults, or older youth.

Morals and Our American Law

THE MORAL DECISION, *by Ed Cahn. Indiana University Press pp., $5.00*

By JACK ANDERSON

The popular distinction betwee and morals is that the law deals with conduct, while morals deal with motives. Another distinctio that the law up minimum s ards while m maintain the lenge of the i *The Moral sion* was writt a lawyer for men. It has subtitle "Righ Wrong in the of American Ministers will it with interes profit because of what it has to t about moral issues by examinin way American law deals with wro



CAHN

The first two chapters furnish intellectual apparatus" for the s discussing the nature of the moral stitution of the individual, the pre of moral legislation, and what ha to morals and law as they pass th the courts.

Edmond Cahn uses actual court —"prismatic cases" he calls the present moral and legal questions. a brief summary of the case, the v of the jury or the opinion of the j he discusses the implications wit teresting and helpful insight.

His first case is presented unde title, "The Value of Being Alive." disaster at sea the passengers and were lowered into two boats. The under the direction of the first was leaky and contained twice as people as it could safely carry favorable conditions.

As the sea grew heavy and splashed over the bow, the first fearing the boat would sink and lost, gave orders for the crew to the male passengers overboard. teen men were cast over, and women voluntarily leaped to death. The boat was able to stay and the next morning was rescue

When the survivors arrived in the mate and most of the seamen, ing talk of prosecution, disappe Holmes, a member of the crew, w rested and convicted of manslau In charging the jury the judge sai victims must be selected by lot,

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vided, as in this case, there was time to do so.

Cahn points out three different opinions about casting lots in such instances. One, that lots should be used because no one has suggested any better method. Two, that in instances of dire necessity it is unwise to erect any rigid legal rule. Third, that no satisfactory means could be employed, that they must all live or die together.

The author accepts this third view, not only because when human life is involved the stakes are too high for gambling, but also because no one can survive intact by means of killing. "Whoever saves one saves the whole human race; whoever kills one kills mankind."

In another case the author discusses "The Quandary of the Good Samaritan." Discussing with deep insight the many implications of such a case, Cahn states that the decisions in American law are in "a steady movement toward requiring acts of Good Samaritanism."

About the parable itself he said: "Jesus depicted the working of the moral constitution with sublime accuracy and realism. First, the victim in his narrative is described only as a certain man. No further identification is given because none would have been appropriate. Second, the duty to provide assistance in need is of the clearest and highest. It is so clear because the person in need stands for the whole human species. Third, . . . we are under an additional burden of duties—the duty to abstain from quixotic or officious interference and the duty to guard our own safety from those who would trap us by fraudulent appeals. The desert of the victim is not material; the genuineness of his plight certainly is. . . . The chance of saving the whole species is worth a magnanimous risk."

Another case considers the matter of honesty in dealing with the government about taxes.

Ministers will ponder the New Mexico Supreme Court decision on divorce. After several years of separation a man sued his wife for a divorce in order to marry another woman. His wife fought the divorce on the ground that her husband had commited adultery with the woman he wanted to marry.

The man was granted the divorce on the ground of irreconcilability, in spite of his own guilt and his wife's innocence. Cahn says, "Marriage should not be used as a legal prison for the ill-assorted nor divorce as a legal weapon for revenge."

These are just a few of the many cases presented. The average reader will be entertained and challenged. The minister will discover penetrating insight in ethical problems.

Restless Pioneer

REINHOLD NIEBUHR—His Religious, Social, and Political Thought, *edited by Charles W. Kegley and Robert W. Bretall. Macmillan Co., 486 pp., $6.50*

By ROGER L. SHINN

Not only is this second volume in the "Library of Living Theology" a stimulating study of Reinhold Niebuhr. It is also an opportunity to observe the currents of contemporary religious thought as they swirl about this personality who has himself started so many currents moving.

The editors follow the same pattern that proved its value in the first volume. The major difference comes out in the titles: instead of *The Theology of Paul Tillich* (Macmillan Co., $5.50), we have *Reinhold Niebuhr: His Religious, Social, and Political Thought.* For as Niebuhr often says, he is not a formal theologian. This book shows him as a pastor, prophet, preacher, social analyst, and political influence.

Following Niebuhr's autobiographical essay come chapters by twenty authors who appraise his thoughts. The range of professional disciplines and religious beliefs is dramatic.

Contributors include a political scientist, a historian, two philosophers (German and American), a preacher, a Jesuit theologian, two rabbis, and twelve Protestant theological and ethical specialists.

The twelve include Swiss Emil Brunner (who wrote from Japan), English Alan Richardson, and Americans who run the gamut from Wieman the naturalist to Carnell the fundamentalist. The editors have labored marvelously to bring together this group.

Niebuhr's concluding reply to his critics is both nimble and gracious. Those who have occasionally been offended by his pungent language will find that he is as quick to acknowledge "stupidities" and "absurdities" in his own writings as in those of others.

Perhaps the dominant impression in this varied book, stronger here than in any one book by Niebuhr, is of the pioneering vitality of the man, who has moved into new situations with new ideas gained by criticizing his old ones. We see the struggle with human problems, the tentative formulation of ideas, the testing of the new concepts both in debate and in struggle with facts, the reformulations.

We see the confidence in history shift to reliance upon Christ, the use (never uncritical) of abstractions to the insistence upon concrete analysis, the fiery emphasis on sin to the proc tion of grace, the generalized Chr message to the biblical story o demption.

At the end we see a still re man, eager despite a wearying s gle with sickness, thanking his for corrections and hoping to mo to new problems.

In one respect the book has ar torial advantage over the prec volume on Tillich. The earlier boo tentative because all judgments av the remaining two volumes in Ti magnificent system. This one is t tive, not because of some great ga yet filled, but because its subj still exploring, still discontent wi systems.

In so rich a book one cannot com about omissions. Yet it will not h say that some specific attention to buhr's public prayers might enli those few who still think they gulf between a theological virtuos a passionate social activist, bo whom happen to be named Niebu

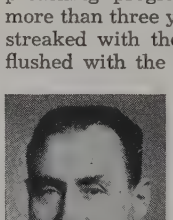
Picture of Humanity

SERMONS ON THE PSALMS *Harold A. Bosley. Harper & Bro 208 pp., $3.00*

By EUGENE W. MUENCH

The spectrum of human emoti held up for all to see in this new by Harold A. Bosley, esteemed of First Methodist Church, Eva Illinois.

These sermons, scattered throu preaching program over a peri more than three years, show how streaked with the deep red of s flushed with the rich purple of



Bosley

glazed with sharp yello cowardice, pal the ashen gr evil, yet spa here and there the bright wh faith and Bosley c o n t that the P s "paint as broa as true a can human natu can be found where."

The sermons do not give an ex of the Psalms. They do show ho Psalms speak a universal languag derstood by all sorts of men—ev our sophisticated age. He uses th cient texts as springboards to plun congregation into the depths of cu problems.

The hard questions which the p

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ist faced (What is the meaning of life? Why does evil seem to prosper? Why do the righteous suffer?) are still the most urgent questions of our day. Although generalities creep in quite often, Bosley always brings his audience around to the facing of personal pronouns and specific issues.

The messages sparkle with gems of wit and humor and are studded with vivid phrases. Loyalty oaths, for instance, "are advanced in the spirit of the rack and screw—those infamous instruments of torture of the Inquisition." There is insight, too, as in his sermon on the difficulty people have in discriminating between a true prophet and a fanatic. Too many prophets, mistaken for fanatics, are still being pommeled in our day.

Because Bosley chose not to change the spoken word, the written word sometimes seems cumbersome and involved. But as always, this preacher has something important to say to our times —something we very much need to hear. And he says it fearlessly and forcefully.

Yarn About Moses

WHAT MANNER OF MAN WAS MOSES? *by Fernand E. d'Humy. Library Publishers, 301 pp., $3.75*

By LOWELL B. HAZZARD

A modern Josephus has written a book on Moses. Taking the older Josephus as authority alongside the Bible, and accepting the theory of Sir Charles Marston and Sir Flinders Petrie —that Moses is to be connected with the time of Queen Hatshepsut and Thothmes III in the sixteenth century B.C.— he has spun a yarn in which Moses emerges as an ancient pantheist and Hatshepsut as a sort of sixteenth century Mary Baker Eddy who was his mentor.

D'HUMY

It all begins with Amram's dream, in which God says to him "that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him; and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians."

Miriam and Aaron know of this dream, and they stand by Moses in an amazing way until as mature young people of eighty, they set out to deliver the Hebrew people from bondage. Important, too, in Moses' life are his romantic adventures, first with Princess Tharbis of the Ethiopians, and then with the noble Zipporah.

Never to be forgotten, of course, is Hatshepsut, who "worshipped a strange god, whom she called the All-Lord." Jethro helped, too—"a good and religious man following the belief of Abraham, from whom he was descended."

As a result of all these experiences, Moses came to a belief in God that reads like this: "He could not be a concrete person or individual. He seemed to be an ultimate essence which eluded tangibility, yet manifested divine activity throughout creation, filling the universe with his might and power. Everywhere there was evidence of a purposeful and all-permeating Intelligence at work, Intelligence which directed activities upon the earth and in the heavens, and, not least, the activities of man. Intelligence-God reveals Himself to man when man is ready to receive divine revelations but not before then."

Fernand E. d'Humy is sure that Moses wrote the Pentateuch, but his assurance here is of the same nature as the omniscience which reads Zipporah's mind: "Zipporah looked upon he band as a gracious gift from Heav Theirs was a case of true lov spiritual understanding."

Add to this farrago of imagina English style which does not hesi split infinitives, and to do other irritating to the purist, and you book scarcely worth shelf space pastor's library.

Cautious and Cold

MORAL PRINCIPLES IN THE B *by Ben Kimpel. Philosophic brary, 172 pp., $4.50*

By KENNETH J. FOREMAN

Here is a philosophical appro the moral principles of Scriptur cautious and cold—as such an ap should be.

Those who suppose that th valid approach to the Bible is r and hot (emotionally stirred) betray their own temperament confirmed antirationalists or irra ists could brush off the write proach as basically wrong.

Much that is said herein is co place to those who are familiar, e a Sunday-school level, with the For example, that morality and r

Reviewers

JACK ANDERSON, pastor of White Temple Methodist Church, Miami, Fla.
KENNETH J. FOREMAN, professor of Theology, Presbyterian Theological S inary, Louisville, Ky., and author of *God's Will and Ours* (Outlook P lishers, 1954).
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EUGENE W. MUENCH, pastor of Manito Methodist Church, Spokane, Was
S. PAUL SCHILLING, professor of Systematic Theology, Boston Univer School of Theology, Boston, Mass.
ROGER L. SHINN, professor of Theology, Vanderbilt University Divi School, Nashville, Tenn., and author of *Christianity and the Proble History* (Charles Scribner's Sons, 1953).
WILLIAM C. SKEATH, Methodist minister, Millersburg, Pa.
LUTHER A. WEIGLE, formerly dean of Yale Divinity School, New Ha Conn., and editor of *Bible Words That Have Changed in Meaning* (Tho Nelson & Sons, 1955).
HAZEN G. WERNER, bishop of the Ohio Area of The Methodist Chu Columbus, Ohio, and author of *Live With Your Emotions* (Abing Press, 1951).

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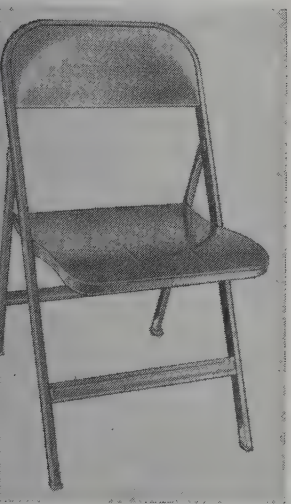

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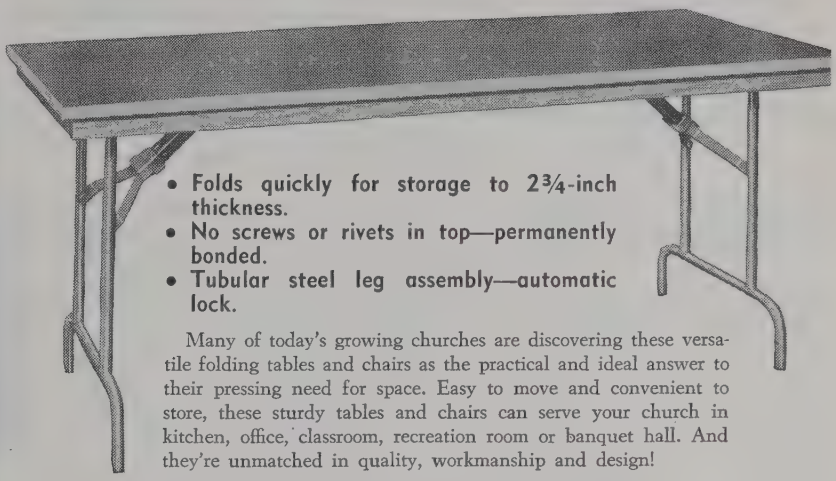

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A Word About The Author

Carroll A. Wise is, of course, a well-known *Pastor* contributor. He has been professor of pastoral psychology and counseling at Garrett Biblical Institute for seven years. Previous to this he had spent many years in professional counseling. He is author of PASTORAL COUNSELING: ITS THEORY AND PRACTICE and RELIGION IN ILLNESS AND HEALTH.

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are inseparable, that the prophets are morally in earnest, that much Bible teaching is in metaphors and that literal interpretation of these leads to wrong conclusions, that human accountability to God is a basic prophetic conviction.

The author is no relativist in morals. Indeed, he writes the book to show that "moral judgment is a fact," objectively valid. The plain man's dilemma (as the plain man sees it) between unquestioning acceptance of everything in the Bible even when it conflicts with his Christian conscience, and discarding everything because some of it is sub-Christian, is shown to be a false dilemma.

The prophets themselves, by showing us that good is what corresponds to the nature of God, have given us an insight by which we can distinguish between elements in their teaching which are valid and those which are not.

Ben Kimpel also refutes, by example rather than precept, the notion that moral emphasis in religion is necessarily legalistic and Pharisaic, though he does not clarify the confusion that has arisen over the meaning of "autonomous" ethics.

He has some intriguing suggestions in detail, such as his distinction between the "retaliatory principle" as the form of justice (which is inevitable) and the same principle as content, which is neither inevitable nor right. The good is defined, implicitly or explicitly, as that which enhances life, evil as that which impairs it.

Kimpel leaves room for faith. His method is empirical, yet he agrees that some truth is perceived by intuition or faith. He knows the existential difference between accepting a moral principle and merely acknowledging it.

There are single points on which one may enter negative criticism. For instance: some confusion is caused by identifying moral judgment with moral fact, "a relation between acts and consequences for which men are responsible." It is never the basic biblical viewpoint that men are "worthy of claiming a saving relationship to God."

It is surely overcautious to say that what is not a particular prophet's own view (peculiar to him) is alone worthy of being regarded as a sound insight into God's judgment. And a moral ideal is not, as asserted, necessarily attainable.

Such dubious propositions, however, do not keep the book from being a valuable contribution to the interpretation of the Bible, a sound defense of moral principles as against what von Hildebrand calls "circumstance ethics," and a help to all who seek the true connections between God-pleasing faith and action.

This New Traditiona

THE CHRISTIAN FAITH, *by H. C. Read. Charles Scribner's 175 pp., $1.95*

By J. JOSEPHINE LEAMER

Those who find themselves in ment with the movement labelled "neo-orthodoxy" will fi attractive little book a joy.

I have no doubt that several wh be hovering at the door of th traditionalism may find themselv ticed into the fold by this del morsel. The

READ

much less than some earlier state for example Brunner's *Faith* (Ch Scribner's $2.50).

Neverthele weaknesses reactionary p view are her as in the works. In no other area of our th feeling, or appreciation do we upon preserving the interpretatio terminology of our forebears to t tent that they become absolutel mative for the present. In no oth do we accept the point of view sources to the extent that we question their world view or biases.

I see no reason for making r an exception to the discipline of r criticism. We must admit that ou ical faculties are just as much a p of God's creativity as are our ten when the going gets rough to fa upon the accepted authority of th old days.

One cannot read this book w being convinced that David H. C is sincere and that his own faith and rich. I found myself sharing of his religious experience, yet h ditional interpretation left me u fied.

Read is so sure that his way of ing has taken over current theolo he dismisses liberalism and Uni ism with a casual smugness.

Liberal theology grew, at le part, out of biblical criticism. I impression from Read and some like-minded writers that their criticism is influenced by their th Read pays lip service to biblica icism, but in his use of reference inclined to be quite literal.

If, as Read believes, the stren Christianity lies in the nature origin, then this book is indeed

ent of the Christian faith today. n the other hand, the genius of ianity is its ability to meet the us needs of men in various ages with various experiences and s interpretations of the world, ve must seek further for a true sion of its basic tenets.

eath the Surface

GRANDEUR AND MISERY OF N, *by David E. Roberts. Oxford versity Press, 186 pp., $3.00*

AZEN G. WERNER

se are the sermons, collected mously, of David E. Roberts, a r at Union Theological Seminary, ied at the age of forty-four. This book is the extension of the mind and spirit of a man beyond his death.

OBERTS

In a day when religion seems so simply—so easily—to be the answer, the mind of David Roberts goes about through these pages demanding that we reach deeply into our faith.

vould save spirituality from being r the plausible side of culture or s. The good life can be found only h a redemption that meets us at per level of life. How else shall a day of the illusion of safety h plenty and power, be led to hat is really important about life? e is a revelation of a Gospel for ver the weather one might have e. Caught in the grip of a tragic David Roberts knew well that acy in meeting life's struggle alone from the deeper reach.

this certainty that sustains man begins to live God's way. You peak with authority of a saving hen you are buffeted about in a urf you may not be able to sur-

threads run through the theo- design of this volume: that we uffering by taking it to God to de sacred and of eternal use; he difference which makes one ian, overcoming and free, is a gift l.

id Roberts possessed extraordi- nsight concerning the inner life. precisely because he knew the nal nature of man, he knew that redemption is a depth matter. d no time for a surface religion.

"Millions now living will never die"

is the watchword of the Jehovah's Witnesses sect, one of those discussed by **Horton Davies** in the summer issue of *RELIGION IN LIFE*. The symposium in this issue deals with the "centrifugal" sects—the religious movements that are going away from historic Christianity with increasing speed and force. Dr. Davies, formerly of Oxford University, is now professor of religion at Princeton University.

After pointing out that approximately seven million people in the United States belong to one of 400 sects, Dr. Davies enquires into the growing strength and numbers of the "holiness" type of sect. He enumerates the leading characteristics of three of the most widespread groups: Seventh-Day Adventists, Jehovah's Witnesses, and the Assemblies of God. Dr. Davies' conclusion is that consideration of these sects should not lead to Pharisaical attitudes of superiority and that the sensitive churchman will recognize the sects as sheep seeking an adjacent fold.

Charles S. Braden, former professor of the history of religions at Northwestern University, treats the social conditioning and development of Pentecostal and Adventists groups, and **Charles W. Ranson,** general secretary of the International Missionary Council, writes of the missionary zeal of the sects and the problems they present to the "younger churches" in Asia, Africa, and Latin America.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

RELIGION IN LIFE

A Christian Quarterly of Opinion and Discussion

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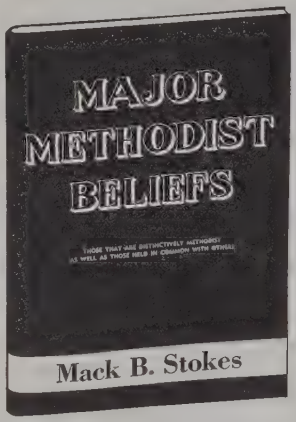

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BOOKS Briefly Noted

AN EXISTENTIALIST THEOLOGY, *by John Macquarrie. Macmillan Co., 252 pp., $3.75*

This book is one in "The Library of Philosophy and Theology," a series in which the thought of contemporary representatives of the two disciplines is presented as they face their traditional problems in radical new ways. The editor of the series raises the question, "Are our traditional problems the real ones" in the twentieth century. The aim of this comparison of Heidegger, the philosopher, and Bultmann, the theologian, is to contribute to an understanding of the influence of existentialist philosophy upon contemporary theological thought.

THE FLOOD AND NOAH'S ARK (76 pp.); THE TOWER OF BABEL (75 pp.); *by Andre Parrot. Philosophical Library, $2.75 each*

A man who has spent many years digging in the soil of Mesopotamia—Curator-in-Chief of the French National Museums—has written two very brief but most interesting books, the first two in a series "Studies in Biblical Archaeology."

ST. MAXIMUS THE CONFESSOR (The Ascetic Life—The Four Centuries on Charity), *translated and annotated by Polycarp Sherwood. Newman Press, 284 pp., $3.25*

These two works of Maximus, of the early seventh century, are given here as Number 21 in the "Ancient Christian Writers" series, a Roman Catholic translation of the works of the ancient Fathers. This book includes sections on the life and the doctrine of St. Maximus, the Confessor.

DISCOVERING THE UNSHAKEABLE, *by Helen L. Toner. Bethany Press, 64 pp., $1.50*

A Methodist minister and favorite devotional writer of many, Miss Toner has produced here a most helpful volume based upon some of the Psalms. The writer has discovered much as she has learned the meaning of suffering.

FAITH IS THE ANSWER, *by Norman Vincent Peale and Smiley Blanton. Prentice-Hall, 280 pp., $3.50*

A revised and enlarged edition of a book first published in 1940.

HEAVEN AND HELL, *by John land Bonnell. Abingdon Pr pp., $1.00*

Through the five sermons pr in this book, the author atte answer questions dealing not on the meaning of heaven and hell eternal life, resurrection of th hope for recognizing loved heaven, and other crucial topics. produced a rather unusual an suggestive book.

PUBLIC EDUCATION IN SOUTH TODAY AND T ROW, *edited by Ernst W. S and John A. Griffin. Unive North Carolina Press, 13 $5.00*

This is basically a handbook tistics related to four major task field of public education in the As defined by the editors they a

"1. Equalization of current e tures by race and by region.

"2. Provision of modern hous the existing group of pupils, also ized by race and by region.

"3. Improvement in instructi enrichment programs to facilit transition from a predominantl cultural to a predominantly in society.

"4. More classrooms and teac meet the huge advances in enr and average daily attendance, may be expected to reach a peal beginning of the next decade."

The research, started before toric Supreme Court decisions o integration, was part of an inves to further the research project o S. Ashmore, which produced th *The Negro and the Schools* (Un of North Carolina Press, $2.75 $1.50) in 1955.

CHRIST SPEAKS FROM CROSS, *by Gardiner M. Da bury Press, 148 pp., $2.25*

An interpretation of the seve from the cross, this is the S Lenten book for 1956. It will of be good in 1957.

UNFINISHED BUSINESS, *by E. Luccock. Harper & Br 191 pp., $3.00*

This is more of Halford E. L at his best. Presented here "short diversions" on religious There is the seed for a sermon i one of them. These are the thought-starters we like to reco to preachers, leaving it to them out their own sermons. This both useful and delightful.

TIONS BY CANDLELIGHT, *by n Charles Tipton. William- derick Press, 29 pp., $1.00 per)*

symbolic services with explana- f the meaning, use, and setting dles.

TESTAMENT THEOLOGY, *by elbert Stauffer (trans. by John sh). Macmillan Co., 373 pp., 5*

contribution of German scholar- New Testament thought now ap- in English, translated from its dition of 1948, by John Marsh of eld College, Oxford. The book ner technical and will interest ne serious student of New Testa- heology.

COND CENTURY WORSHIP RVICE, *by Robert Herman ue. Capital Church Publishers, . Box 1646, Washington, D. C. pp., $1.00 single copy*

interesting, useful and for the part, accurate piece of work. It ificant that the research neces- preparing the booklet has been t all, and especially by a layman. ooklet could be criticized for a feeling for the essence of early anity, which was the Eucharist d's Supper. Distinctions we make en a "preaching service" and a union service" would have been ligible to a second century Chris- his service might encourage the gation assembled to take the at- of spectators rather than partici- Nevertheless, it is a creditable teresting job. (When purchased oduction in lots of 20 or more the price is 60 cents per copy, includes the royalty for produc-

T'S THE DIFFERENCE IN OTESTANT AND ROMAN THOLIC BELIEFS? *by Arthur Reynolds. Abingdon Press, 63 , 25 cents each, $2.50 per dozen*

ost useful booklet giving answers nty-five pertinent questions re- to Roman Catholic beliefs. Fol- each question is a short answer, longer interpretative answer.

OF THE WOMEN OF THE LE, *by Edith Deen. Harper & thers, 410 pp., $4.95*

n you need to find out something a woman, named or unnamed, in ble, this is your book. Full studies iven to fifty-two persons, and others are treated in shorter es. The book contains a bibliog- and index.

THE MYSTICISM OF PAUL THE APOSTLE, *by Albert Schweitzer (trans. by William Montgomery). Macmillan Co., 411 pp., $5.00*

This important study was first published in English in 1931, but has been out of print. Serious students of the New Testment, and particularly of Paul, will welcome this new printing.

AQUINAS, *by F. C. Copleston. Pelican Books, 261 pp., 85 cents (paper)*

This is a paperback introduction to one of the Church's greatest systematic thinkers, the medieval philosopher and theologian St. Thomas Aquinas. The book contains bibliographical notes and a brief index.

THE CHRISTIAN AS CITIZEN, *by John C. Bennett, 93 pp.;* **READING THE BIBLE TODAY,** *by Daniel T. Niles, 88 pp.;* **JOHN'S WITNESS TO JESUS,** *by George Appleton, 96 pp.;* **THE CHRISTIAN CHARACTER,** *by Stephen Neill, 92 pp. Association Press, $1.25 each*

These books are in the "World Christian Books" series, planned to help those who preach and teach, but keeping in mind ordinary members of the Church who wish to study their faith. Stephen Neill is general editor of the series.

SO WE WENT AROUND THE WORLD, *by James A. Gaiser. James A. Gaiser, Walnut & Fifth Sts., Irwin, Penn. $1.25*

A Methodist minister, pastor of First Methodist Church of Irwin, Pennsylvania, reports on a trip which he and his family took around the world.

THE FOURTH GOSPEL IN RECENT CRITICISM AND INTERPRETATION, *by Wilbert Francis Howard. Alec R. Allenson, 327 pp., $3.50*

A scholarly and technical work first published in 1931. This edition has been revised by C. K. Barrett.

TEACHING THE BIBLE, *by A. Victor Murray. New York: Cambridge University Press, 232 pp., $3.50*

The purpose of this book is to try to show the ways in which teaching of Scripture differs from the teaching of History or English. The author discusses this problem because of some bad teaching techniques he has observed. For example, "there are many excellent teachers of other school subjects, Literature for instance, who when they come to teach the Bible interpret this 'more than' by tacking some moral of their own onto a Bible story—a method they would never employ with Milton or Burke."

LADY HUNTINGDON, FRIEND OF THE WESLEYS, *by Lucia Myers. Huntingdon College Bookstore, Montgomery, Ala., 60 pp., $1.50*

An alumna of Huntingdon College, Lucia Myers, has written this small book after extensive research, both in reading and in visiting the spots familiar to her subject in Britain. She traces the noble ancestry of Lady Huntingdon and her husband.

Besides establishing sixty-four churches, Lady Huntingdon organized Trevecca College for the training of her ministers. The author brings out the idea that the split between the Lady and the Wesleys was due to her misunderstanding the latter. She felt the Arminian Methodists were preaching salvation by works, though later she realized her mistake. Before her death she left the Established Church.

This little volume will open the eyes of many Methodists who consider themselves well versed in the lore of our denomination.—**G. F. Hubbartt**

ST. AUGUSTINE, THE PROBLEM OF FREE CHOICE, *translated by Dom Mark Pontifex. Newman Press, 291 pp., $3.25*

Number 22 in the "Ancient Christian Writers" series, presenting a work of Augustine which is a record of discussions which he carried on at Rome after the death of his mother Monnica, and just before his return to Africa. In addition to the text there is a summary of the discussion and a list of the chief questions discussed.

LIFT UP YOUR HEARTS, *by Walter Russell Bowie. Abingdon Press, 128 pp., $1.50*

An enlarged edition of a popular devotional book first published in 1939. It includes prayers, hymns, affirmations, and litanies.

LIFT UP YOUR HEARTS, *edited by Martin Caldwell. Morehouse-Gorham Co., 144 pp., $2.50*

These are warm but intellectually stimulating essays on Lenten themes. The editor has made a studied attempt to collect in this volume sermons that were written to be read, rather than heard. There are ten sermons here by various authors.

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Your Right to Say It

(*Continued from page 1*)

Speaking for myself, I am very happy to be "approved of God." This I believe to be more important than having man's approval. It also gives me a sense of relief to know that even Jesus Christ and his disciples would probably not meet the educational requirements for membership in a Methodist annual conference today. They failed to meet the educational standards of the day in which they lived and were not even considered worthy of the brand of "approved supply." How fortunate we "supplies" are today to have an even greater approval than our Blessed Lord and his disciples did in their day.

Limiting membership to the annual conference on purely educational standards is not enough to make a "good minister of Jesus Christ." It is necessary that we have set rules and regulations and I am perfectly satisfied to abide by the established rules and regulations. It is my firm conviction though that there should be more attention paid to "a call of God," ability, and a keen desire to serve. . . .

We who are "approved supplies" usually are obedient to the will of God, the bishop and the district superintendents because, like the Negro of the South, we know our place. We are happy to be of service wherever the Lord sees fit to send us. The assurance that Jesus had when he stood before Pilate is also our conviction, *"You would have no power over me unless it had been given you from above; . . ."* We, too, believe that God uses the bishops and district superintendents in the making of conference appointments and that *all things work together for good to them that love God.* The "approved supply" enters this ministry with his eyes wide open and confident of God's call and a willingness to be used of Him, otherwise he becomes bitter and is of little value to Jesus Christ or the people he is trying to serve.

WALTER M. SAWN

Methodist Church
Sea Isle City, N. J.

Conference for Blind

EDITOR: This summer 300 Christian blind people will journey from across the nation to the headquarters of *The Braille Evangel* for a six-day Bible and fellowship conference. It will be the fourth annual gathering of blind ministers, evangelists, teachers, musicians, and others who have a devoted interest in Christian life and service. The meeting will be interdenominational.

The conference will open on Friday evening, July 13. There will be twelve sessions of program activities during the six days. "Christ, Our Foundation" is the theme for giving emphasis to Bible study and personal witnessing.

The fellowship of the conference offers the exchange of experiences of blind people who have gone forward in their individual places of Christian service in the face of discouraging blindness. The general objective of the annual meeting is to alert the voice of evangelism, Christian education and publications for the total population of visually handicapped people of the nation. The conference program will be designed for a revival experience and to assist each individual to witness more effectively in his particular place of service.

Readers of this announcement are asked to bring this event to the attention of their blind friends and to encourage them to attend the conference. Direct correspondence to *The Braille Evangel,* Box 6999, Fort Worth 15, Texas.

EDWIN WILSON

The Braille Evangel, Inc.
Fort Worth, Tex.

Wants Department Dropped

EDITOR: Having just read the "Counselor's Workshop" in the February issue of THE PASTOR, I am amazed all over again at the abusive criticism that is constantly heaped upon the pastors who submit articles to the column. In the above issue, George A. Warmer, Jr., spent his entire time saying unkind things about the author, and said not one helpful word. Roy A. Burkhart was at least sympathetic, if not directly helpful.

It is surprising that men will continue to submit articles that lay them open to harsh and unkind treatment. Granted that most ministers are unskilled in counseling, no help is to be gained by someone with an ingrained superiority complex verbally beating them over the head.

Once I read this column eagerly, but now I am prepared to suggest that it be dropped unless some way can be found to make it helpful and to give friendly guidance.

A. D. HOLTRY

First Methodist Church
Holstein, Iowa

Finds No Fault

EDITOR: THE PASTOR is a very fine publication. I usually read all of it. Though retired the first thing I read, believe it or not, is the "Counselor's Workshop."

In the current issue "Conflict in the Home" the evaluations by Carroll A. Wise and John Dixon Copp are no good. They deal too much on probabilities. The pastor did a good job. Why not say so? He evidently knew Jerry and Mary and knew how to handle them. All praise for the pastor. I find no fault.

G. C. Rector

SHELL BEACH, CALIF.

Good Response to Article

EDITOR: I thought you would be interested in knowing a little bit more about the reaction to the article "Your Church May Be Dangerous," which you published in the January issue of THE PASTOR.

A friend of mine who is a member of the National Safety Council has been following this project with great interest and when THE PASTOR came out, he sent a copy to Mr. Fish of the *National Safety News.* This inspired him so he devoted three-fourths of his column "Th Valve" in the February issue of *tional Safety News* to a discussio problems and summary of the arti upshot of it all is that he has aske do another article . . . on "How Da a Place Is Your Church." . . .

C. O. J

University of Illinois
Urbana, Ill.

Honesty Needed

EDITOR: The much debated here involving three young Lutheran cl of the United Lutheran Church p the need for clarification of accep trines. Far from being dead, as som theologians would have it, the fu talist-modernist controversy stil with unabated fervor and fury, may add futility.

In my humble opinion the only to this problem is simple unadu honesty. Let denominations f clear-cut unequivocating doctrines their examining boards, or auth agencies unhesitatingly enforce t That is to say, if any denomination faith in the virgin birth of Chris sential to salvation and for admi its ministry or membership, *let t so!*

If for reasons of intellectual h member or minister can no longe such beliefs let him *forthwith* res find a fellowship of believers wh require belief in the virgin birth o

Denominations who do not insist ing dictatorial demands as to belie troversial doctrines from either or membership should also declare hesitation that they expect each to come to his own doctrinal decis ing honestly examined the matte light of his own study of the Script the reading of pertinent statem competent scholars of differing in positions.

Above all let neither fanatical li nor extreme liberalism keep us fro *our neighbors as ourselves* an *Christ the pre-eminence* in our f fellowship.

I have before me an application f bership card of a certain deno with a statement of "Requirem Membership" on the back of the c paragraph is pertinent: "It is my prayer that God shall keep me Him, but if for any reason I sha from the faith, or cease to live life, *or change my doctrinal belief* consider it just to be automatic leased from the membership church."

This is, to me, a simple, honest, cere statement.

Let us not fail not only to pray three "heretical" brethren, but als brethren who found themselves c to expel them from their midst.

KONRAD J. MODSC

Burchfiel and Bluff City Method Churches
Anthony, Kan.

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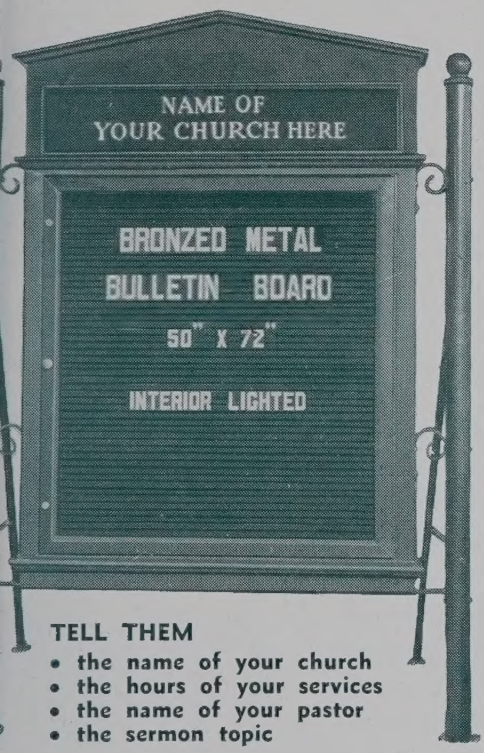

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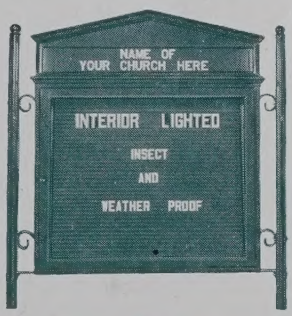

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Loyalty to Freedom

If we see our loyalty to freedom as an expression of our religious faith, we have a much greater task than merely the defense and enhancement of religious liberty. We have more crucial business than, on the one hand, building roadblocks against the Catholics, or, on the other, escaping the dead ends to which those whom the Catholics have outmaneuvered would lead us. Both are important; but neither today can approach the potential significance of our speaking out, in the name of our faith, for the general freedom that America represents in the world.

—Merrimon Cuninggim, in *Freedom's Holy Light* (Harper & Brothers)

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